

Cane Answer to the

Tractiue, set furth in the zeir of God. 1558. (77)

be Maister Quintine Kennedy, Commen-
datar, Abbote of Crostaguell, for the
establisching of ane Chyristiane man-
nis conscience (as he alledgis)
the forth and strenth of his
Bapistrie, and all others
of his Sect, as appea-
ris weil be his Epistle
Direct to the Pro-
testantes, and
Printit in the last part of this Buik:

Maid be Maister Johne Davidstone, Maister
of the Sacbagog of Glasgw.

Colloff. 2.

Beware, lest there be ony man that spuzze zow thowt whi-
lophie, and vaine deceit, thowt the traditionis of men,
according to the Rudimentis of this warld, and nocht efter
Chyriste.

CImprentit at Edin- burgh by Robert Lekpzetwik.

Cum priuilegio. 1563.

Journal of the

Proceedings of the
General Assembly of the
State of New York
in the year of our Lord
one thousand eight hundred
and thirty three
at the City of Albany
in the month of January
and February
in the year of our Lord
one thousand eight hundred
and thirty three
at the City of Albany
in the month of January
and February

Resolved, that the
Secretary of the
Assembly be and he
do cause to be printed
and distributed to the
Members of the
Assembly a copy of
this Journal.

Printed at Albany

by Robert A. Johnson.

1833.

To the Beneuolent Reader

¶ (:) ¶



Beneuolent Reader, my labour in this lytle Booke, hes bene principally to giue all men to vnderstand, quhat appertenis to the Spirit and worde of God, in all Councels that is conuenit in the Name of God, so; to haue the interpretatione of difficult places of the Scripture, and discretione beuoir the ryght vnderstanding, and the wraung of the same, for the decilion of ony controuerlie, in maters of Religion: And quhat appertenis to men to do in the same, wchot forgetting to schaw the nerrest way to thaim that is at controuerlie, quhow thay may turne to reconciliation, gif thay wilbe content to haue thare opinionone, or assertione, be ane infallible Iudge, without partialitie or fauour bearing, more to one part nor ane vther, Iudgit and decydit. To this effect, that nother the glorie of the godly decretis set forth in Councels, nor the dignitie of presidentie, perringe onely to the haly Spirit, be attribut to men in ony Councels. For it that men, and specially the simple and Ignorant be displayt heuoy. For thare is mony thingis requirit to ane godly counsell: and he quha vnder this terme generall, or prouinciall Councel, vnderstandis thaim all confusly: Swa that he can put na difference betuoir thaim, nor it betuoir thare offices, perringe to thaim senerally, may be easylie led be way of argumentatione, to confesse sundrie absurdities: quharefore he thynkis war necessary to be knowin: be all thaim, quha wold haue ane ready answer, to the Papistes Sophisticall argumentis, or that wold haue ane reasonc aganis thaim, that maintenis thare Religionc (quhilk I may call rather Idolatrie, or superstitione) be Councels and traditionis of men. And that thow may easylie perceaue my proceedingis, aganis this Doctrine of Maister Quintinus, I haue put in writ, First his sayings, and tharefter followis my Answer, with sum objections, that I mak for the declaratione of my awin sayings, and confutation

To the Reader.

of his Sophistical Reasonis. And alwa thare is addit heir-
to ane Schole Table, quhareby the princpall headis of this
Tractate saibe easylie found. As to the faultis, gif ony has bene
ouerseen in the prenting, I wispe the gentle Reader to beare
with the same, quhare thay may be boine with. Desiring
ther use this tractate to the glorie of God and enforze
of thy self, and his Kirk. And swa faire thow
weill in the Lorde. At the Bachdagog
(of Glasgw.

1562.

(8)

The princpall Contentis of this Buik,

QUERE is it to be understand, that the Scripture
hes ane rycht understanding and ane wrang. le. s. fact. 2.
1. Forther Kirk no; Counceils is appointit Judges
be God to the Scriptures, or to the opinionis conceaut heirof.

l. 6. f. 1.

3. Quha may be Judges to controuerleis of religion. l. 7. f. 1.

4. The worde of God may baith beare witness and be Judge,
in controuerleis of Religion. l. 7. f. 2.

5. The cause quhy men seikis thare controuerleis to be decyde
be Counceils, and quhow. l. 8. f. 1.

6. The haly Spirit is President, Judge, and decrete maker,
in all godly Counceils, and nocht men. l. 10. f. 2.

7. The cause quhy Judgement is attribute to men in Coun-
cels. l. 11. f. 1.

8. The cause quhy the Kirk of Rome was not ane able indge,
to decerne the rycht understanding of the Scripture, fra the
wrang. l. 11. f. 2.

9. Quhy the Papistes fearis examinations of the Decretis,
maid be thare Kirk. l. 13. f. 1.

10. Ha hereleis hes bene suppress be Counceils, taking the
Counceils for the cheif Pastours. l. 14. f. 2.

11. The worde of God is not ane deade thing, as the Papistes
haldis it to be. l. 15. f. 1.

Wairp

The Tab'e.

12. Baith Generall and Prorinciall Councels, may fall in
crescent. l. 17. f. 2.
13. Quhow the anthoprie of the Birk soule be ioprit to the
Judgement of God, exprest in his worde. l. 19. f. 1.
14. Quhow the Birk receauit the Scripturs, callit Canonical,
and Apocrypha. l. 20. f. 1.
15. The Proestantes desyres to be indgit, quha bearis disdane
at the Councels, or thrawis the Scripturs. l. 21. f. 2.
16. The Leuitical Priest and Judge was not appointit indges
be God, to stay douris, quhilk case for the vnderstanding
of the Scripturs. l. 23. f. 1.
17. The cheif Pastours Councell of the auld Law, schamfully
erit l. 24. f. 1.
18. Quhy the Howes and the Papistes decernis not the ryche
vnderstanding of the Scripture fra the wiang. l. 24. f. 2.
19. Paule ascendit to Jerusalem, to confer the Scripturs with
the rest of the Apostles. l. 26. f. 1.
20. Quha disputit in the Councel of the Apostles. Act. 15.
l. 27. f. 1.
21. James the Apostle, as Bischop of Jerusalem gane nor
sentence. Act. 15. l. 28. f. 1.
22. Quhy the Abbote pretermittit the Supercriptions of the
Councels letter wyttin. Act. 15. l. 30. f. 1.
23. Quhow the Abbote ouerclaw the haly Spirit for his awn
auantage. l. 30. f. 2.
24. Quhow the Text of the Scripture, and the Abbots
glose aggreis not together. l. 30. f. 2.
25. Quhy the Decrete of the haly Spirit, is callit the Decrete
of the Apostles. l. 31. f. 1.
26. Quhow the haly Spirit speakis, Interpretis Scripturs,
and pronouncis sentences in maters of religion. l. 31. f. 1.



To the maist Noble and vertuous Lorde Alexander,
 Earle of Glencarden, Johne Dauidstone
 wishe grace, and peace, be the Lorde
 Christe Iesus, frome God
 the Father.

2



At the beginning of the Reformatione of the
 Kirk of Scotland, in the new Christiane Reli-
 gione, amangis all vther thingis that your L.
 trauellierin, for the furthsetting of the Religion
 of Christe, I hard nocht your L. maie effectually
 desyre oyr thing, than that I wald make ane
 Answer to the lytle Buke, set furth be Maister
 Quintine Kennedy Commendatary, Abbote of Troscagneff:
 (inscriuit ane Compendius Tractate, conforme to the Scrip-
 tures of Almyghty God, reasone and authoritie, declaring the
 narrest and onely way, to establishe the conscience of ane Chri-
 stiane man, in all matters quiblis ar in debait, concerning
 Faith and Religione) Quhareby thare hes bene mony mouit
 to continew still in thare auld superstitione and Idolatrye,
 throw the reasonis content in the same, quha had intrazit the
 succre, and new Religion of Christe, or this dayis, and it had
 bene suppress in it infancie, quiblk wald hane brocht haith qui-
 etnes to mony ane in thair conscience, and commonie peace,
 with great awyis amangis the inhabitants of this countrie.
 And quhowbeit my inhabilitie dissuadit me fra taking of sic ane
 interpyse on hand, yet your L. earnestfull and godly desyre,
 was of sa great weicht, and efficacie in my mynde, for the
 great Actes your L. tuk on hand, first and last, for the mante-
 nance of chain that was able to haue bene opprest for the Re-
 ligione of Christe, but feare of ony worldly Creature, or losing
 of your worldly gudis. And althow for the great humanitie,
 that I haue found in your L. at all tyme, mouit me (quhen I
 saw na vther, haistely taking the consutatione heir of on hand)
 to schaw my labours heirin, that the people of God sould not
 be langer abusit with his captious Sophisticatione, in far as
 be my

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my simple ingyne, thay mycht be supportit, to the auancement of the Kingdome of God : and that the world mycht manifestly know that it was nocht of Rashnes, that the nobilitie of this Realme hafart thare lruces and landis, for the Reformation of Religion (as the Papistes alledgit) bot for the suppressing of thay things, quhilk was set vp aganis the glorie of the eternal God, and commone weill of this Realme.

And because this Buik of **M. D.** contenit sa many absurdities, quhilk wald haue consumit great tyme, to haue confutit thaim all. It chancit weill, that ane lytle space before the beginning of the Reformation of the Religion, he excerpit furth of this hale Buik, ane Schozt tractiur, contening the hale mater of his Buik, as the Coppy bearis that he send me, to present to James Betounne, Archebischop of Glasgw (quha was my gude Maister and liberall freind, quhowbeit for religione we ar now seperatit in ane part, as many Fathers and sonnes is, in thir our dayis) to quhom I pray God, send the treuth and knowledge of his worde : at, that may vnir vs in Spirit and mynde againe together, that hes seperatit vs (as apperis) in our worldly kyndenes. And sen of lait, that I fand this Tractiur, contening the hale substance of his Buik, amangis vther quaris of vther learnit mennis wrytingis that I haue. Aganis it I haue reauellit be Scriptures, Reasonis, and Ancient Doctours sayngis, swa that heirby, I traist in God, the moutes of the wickit, for the maist part salbe closit, that bragis with thare Councils; and Papistcail Decretis, and confutationis, outdrowing the hartis of the simple people fra the trew Religion, and thay quha hes bene in dout, quibidder thay war obleist to obserue and keip the decretis of thare councils or not : In thare conscience salbe quiettit, assuerly knowing be the worde of God, quhat sould be keipit, and quhat nocht. Praying your **L.** to tak this my labours, quhilk I haue dedicate to your **L.** in gude part. And that as your **L.** hes begune to mantene the trew Faith, and sincere Religion, teachit vs be Christe : Swa I pray the leuing Lorde God, to mantene your **L.** and all fauourers of the same, vnto the end, that we may altogetheer receaue the Crowne of immortall lyfe, that is promissit to the faithfull, quha perseueris vnto the end. At the Paedagoge of Glasgw, the

Firste of Marche. In the zeir of oure
Lorde God, ane thousand five
hundredeth, thye Score and
twa zecis.

Heir followis ane

Schozt rehears, quhairin is contenit the
hale substance and effect of the Trac-
tise set furth be M. Quintine
Kennedy, Commendatoure
of the Abbay of Cros-
raguell. &c.

(:.)

M. Quintine Ken. principall conclusion.



The Kirk of God quhilk trewly is repre-
sentit be the Generall Conncels, dewly
conuenit, is the onely appointit iudge be
God, to determe and interpret the right
vnderstanding of the scriptur fra the wrag,
quhen sumer question or debait rysis for
the vnderstanding of the samyn. Treuth
it is, the Kirk is bound to interpret the
Scriptures, and pronounce sentence, con-
forme to the tryall and instruction had be the samyn, as the
rew, euident, and faithfull witnes bearet. to the will and
mynde of the Lorde, to the quhilk God is the onely iudge, and
a priuate nombre of men, quhow godly, or weill learnit that
euer they be. Because and that thing be broghe in disputation,
quhilk is done be the hiare powers, conforme to thair vocatiõ,
at the desyre of priuate men: then sall the world linc in perpe-
tull debait and contronerse.

To cum till ane resolute vnderstanding of this conclusiõ
abone rehearsit, we man vnderstand quhar is the Kirk, quhilk
I beleue is sufficiently declared in the beginning of our buke.
Stwa that heir prolixity to rehears war superfluous, northcles
as salbe necessarye, for the present we sall do.

The Kirk samyn tyne is tane generally in the Scriptures,
for the vniuersal Congregation, quhairin ar contenit all Chyr-

The Confutation of M. D. Ken.

stiane men. And efter that maner the general counells ar nocht the hale Kirk, for why? Euerie man quibilk is of the Kirk (generally tane) is nocht requirit, nor can be conuenit, to do that thing quibilk appertenis to the generall Councils.

C Sum tyme the Kirk is tane maie specially, for the cheif Pastours of the vniuersall Congregation: and efter this speciall maner, the generall counells ar the trew Kirk of God, and representis the vniuersall Congregation, hauing authoritie to interpret the Scriptures, as may stand to the weill and quietnes of the hale Congregatione.

M. Ibone Davidsonis Answer.

To mak this mater plainer to the Reader, quhairupon our hale disputation standis. I thocht best, or I reasonit aganis his conclusion: quibilk of it self is sumpart intricat, and difficil, throw sum wordis of it, that may haue dowble vnderstanding: quibilk he appearis to haue said plainely and simply, bot with ane dowble face (quibilk euerie man perceanis nocht) that he may induce men the readiar to his purpose, saying. The Kirk of God is the onely appointit Judge be God, to decerne and interpret the rycht vnderstanding of the Scripture, fra the wrang: for this wordis (the rycht vnderstanding of the Scriptures and the wrang) may moue sum men to think that the Scripture hes ane wrang vnderstanding of it awin nature, quhairby they may be mouit the easier, to beleue that God had appointit the Kirk, or sum vther Judge, to decerne the ryght vnderstanding of it, fra the wrang: and that the Scripture could nocht be ane Judge to decerne the samyn, for than it had bene ane Judge to it self, in it awin cause. Or be this wordis (the rycht vnderstanding of the Scripture, and the wrang) he vnderstandis the rycht vnderstanding of the Scripture, and the wrang, that men takkis of the Scripture, throw thair awin ignorance, orther of the ordinarie meanes (quhairby God geuis the vnderstanding of his Scriptures) or of the difficill mater, contentit vnder the wordes of the Scripture, or of the interpretation of the Scriptures, out of ane language in ane vther, or any vther wapes.

And giue he vnderstandis in his conclusion, that the Scripture of God hes ane rycht vnderstanding and ane wrang, be it awin nature, I say, that his conclusion (quibilk he baldis to be als sure as it war ane decreet of the haly Spyrite) includis in the self, ane manifest faller, quibilk is, that the Scripture of God hes ane wrang vnderstanding, quibilk it hes nocht, for
the

the Scripture gines noch ane wraung vnderstanding, nor ane wraung interpretation of it self: bot men that is at controuersie for maters of Religion, throw ignorance, or sum vther purpose, to establish the thair action, sum of thaim interpretis, and vnderstandis the Scripture wraung, and alleldgis thair interpretation and vnderstanding to be ryche (be sic ordinarie meanis as God hes geuin to men to proue, or seik the vnderstanding of the Scripture to be ryche) that they cōceare of it. As at the sciences callit liberal artes, the knowledge of the thre principall languages, conference of Scriptures with Scriptures, the preceptis of the maist Ancient Doctors, and siclyke thingis that seruis men, to bring thaim to the knowledge of the Scriptures: quhilk notwithstanding, men oft tymes vles nocht ryghtly, throw thair awin ignorance. Swa thay tak ane wraung vnderstanding of the Scriptur, quhilk it geuis noch to thaim, becaufe thair is na thing wraung in it. As we may vnderstand be Peter, in the end of his Second Epistle, saying. In the Epistles of Paule, thair is sum thingis hard to be vnderstand, quhilk thay that ar vnlearnit, and vnstable perueritis, as thay do also vther Scriptures, vnto thair awin distruction. Ze thairfore beloure (sayis he) seing ze knaw thir thingis before, be warre, inauentures ze be also plukit away with the error of the wickit, and fall fra all zour stedfastnes. Marke weill godly Reader, Peter sayis, the Scriptures is hard to be vnderstand, and thairfore he exhortis the faithfull, that thay be noch led away with the error of the wickit, quhilk cumis noch of the Scripture, bot throw Ignorance of the vnlearnit, that perueritis the Scripture: or of the vnstable, men throw thair lyche Imaginations. For giue God had maid his Scripture of that nature, that it mycht haue had twa faces, and vnderstandingis, as the answers of the Gentile Gods had, men mycht haue bene dissauit be the Scriptures of God, as men was be the answers of the Gentile Gods, quhilk war vngodly to be said. And allswa thay men that had fallin in error, wald haue had ane iuste excusation, that the wraung vnderstanding that the Scripture gaue thaim, was the cause of thair fall. Dubairby, now na man iustly can excuse him self, for it hes noch ane wraung vnderstanding, bot sum men takis ane wraung vnderstanding of it, quhilk takis away thair excusation, and layis thair error vpon thair awin ignorance, and vnstabilenes. Dubairfore (sen the Scripture of God hes noch ane wraung vnderstanding of it self) it is manifest that God hes not appointit his Iurk to be Iudge, to decerne the ryche vnderstanding of

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the Scripture, fra the wraing, that it had of the awin nature, quhilk giue he had done, it war ane great absurditie, for that war als unkle to say, as God had appointit the Kirk to be Iudge, betuix the thing that is, and is not.

And giue he vnderstandis his conclusions on this maner, that the Kirk of God is the onely appointit Iudge be God, to decerne and interprete the rycht vnderstanding of the Scriptures, fra the wraing, that men takis thair of, throw thair awin Ignorance, or ony vther wapis, to stablishe thair part of the controuersie and debait, for maters of Religion, that is ryght betuix thaim, and ony vther, as he appearis to vnderstand it, be all his reasons and groundis, quhairby he intendis to proue his conclusion. I answer, that the Kirk of God, representit be the generall Councels, quhow dewly thit ener thay be conuenit, is not the onely Iudge appointit be God, to decerne the rycht vnderstanding of the Scriptures, fra the wraing, quhairsumeuir question or debait rykis, for the vnderstanding of the same. For in sa far, as M. D. interpretis the Kirk, to be the cheif Pastors of the vniuersall Congregation, he sall not finde, the hale, nor ane part of thaim appointit be God, as the onely Iudge, to decerne the rycht vnderstanding of the Scripture, fra the wraing. For giue thay had bene appointit be God, to be Iudges, to decerne the rycht vnderstanding of the Scripture, fra the wraing: Christe Iesus, or his Apostles had maid sum mention thair of, in thair office, that God hes appointit to thaim in the Scriptures, that men quhilk had bene at controuersie for maters of religiō, mycht haue had recourse to thaim. Bot thair is na mention maid, that thay ar appointit to sic iudgement, for Paule speaking in the 4. Chap. to the Ephesians, of the Apostlis, Prophetis, Euangelistis, Pastors, and teachers, quhom God hes maid cheif Pastors of the vniuersall Congregation, to stikeis, that thay ar appointit be God, for the gathering togither of the Sainctis, for the work of the Ministrie, and the edification of the body of Christ. &c. Siclyke Christe Iesus, at his departing to his Apostles, the cheif Pastors of the vniuersall Congregation, he gaue ane generall charge to thaim all, saying, pas throw the hale world, and preache the Euangell to all Creature. Marck. 16. alswa in the firste Chap. of the Actes of the Apostles, makand na mention of sic Iudgement, he sayis vnto thaim, ze sall receaue the power of the haly Ghist, quhen he sall cum on zow, and ze sall beare witness vnto me, baith in Ierusalem, and in all Iudea, and in Samaria, and vnto the vniuersall part of the earth, Siclyke,

will

will we read throw all the Scriptures, the dewtie of ane Bishoppe, or ane Elder, quha hes bene apen sen the Apostles dayes, baldin cheif Pastors of the vniuersall Congregatione: we sall neuer finde that thay ar appointit be God, as Judges, to decerne the ryght vnderstanding of the Scripture, fra the wraung. Bot the maist thing, that thay ar requirit with, to do aganis thaim that takis of the Scripture ane wraung vnderstanding, is, to exhort with halsum doctrine, and improve thaim that sayis aganis it. Tit. 1. 9. and that thay sall see foulsche questiones, and Genealogies, and contentions, and brawlingis about the Law. And firsche, thay sould reiect him, that is ane heretyke, efter ane or twa admonitions. Tit. 2. 10. In this, nor na vther Scriptures, sayis Christe Iesus, nor his Apostles, that the cheif Pastors salbe Judges, nor commandis he thaim to Judge ony controuersies, bot that thay see contentions, and the authours of contentions, as is heretykes. And without authoritie of Scripture, it is wraung and vngodly, to asserne any thing to be done be God, that he hes not done.

¶ And giue the Birk be nocht Judge, appointit be God in the Scriptures, to decerne the ryght vnderstanding of the Scripture, fra the wraung, quhen debait tytis for the same. I doubt not, bot men will desyre to know quhome God hes appointit Judges, or quhom thay that is ar controuersie, for the vnderstanding of our Scripture, sal mak thair Judge, for to decerne the ryght vnderstanding of the Scripture, fra the wraung, that men takis of it, quhen ony questis or debait tytis for the same, considering it is necessary, that thay haue ane Judge that is appointed, for the vnderstanding of the Scripture. I answer, that God hes appointit na Judge in this mater, for giue God had appointit ane Judge, to haue decernit the ryght vnderstanding of the Scripture, fra the wraung, it wald haue bene thocht that thair had bene sum fals, or wraung thing in the Scriptures: and than quhad sumeuer interpretation had bene geiuit of ony place thair of, quhadde it had bene manifest or obscure, sum men sould haue bene troublit in thair conscience, quhill thay had run to that Judge appointit be God, in all maters of religion, quhill had maid great perturbation in the Birk.

For than neuer man wald haue credite the plaine Text of the Scripture, maist nor the obscure, quhill thay had hard the iudge, that God had appointit. And swa, that Judge sould haue gottin maist credite nor the worde of God, quibik had bene ane great inconueniencie. Bot thay that hes had ony controuersie in synes bygaine, for the decerning of the ryght vnderstanding of

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the Scripture, fra the wrong, and for the opinions that men
hes tane of the Scripture, hes chuse thair iudge as thay pleist.
And because that Christe Iesus hes left na thing to his kirk
bot his Scriptures, to beare witness of all thingis that is re-
quirie for our Saluatione to be knowin of him. Ihon. 5. and
his Spirit to teache vs all veritie be men (as his mouth)
outwardly, and inwardly be him self, workand in our hartis:
quhilk at the onely thingis quhairby we haue knowledge of
the veritie, and discretione, betuix the veritie and the falsst, in
maters concerning Religion: sum men thairfore hes referrie
the Iudgement of thair controuersie, to the worde and Spirit
of God, as thair iudges, Arbitraris. For this is the onely
thingis, that thay quha hes bene at controuersie for maters of
Religion, hes socht to haue thair action iudgit be: as we may
see to haue bene done be Christe Iesus, and mony weil learnit
and godly men. For Christe Iesus affirming him self to be the
Sonne of God, and the Iowes affirming the contrarie, as is
writtin in the. 5. Chap. of Ihon, in sa far as thay wald haue
slaine him, he appeillis thaim to the Scriptures, to be iudgit
thairby, saying, search the Scriptures, for in thaim ze think to
haue the Eternall lyfe: and thay ar thay quhilk resistis of me.
Thair culde nocht be ane greater controuersie, or question, for
ony mater of Religion, nor this was, betuix Christe Iesus
and the Iowes (quha than in earth was the onely kirk of
God) giue he was the Sonne of God, equale to the Father, or
nocht? and he hes referrie him self, as to his awin godly maie-
stie, manhead, and doctrine, to be Iudgit be the Scriptures
in this controuersie. and nocht vnto thaim quha had the power
in the kirk, and the Iowes sayis na thing aganis the Scrip-
tures in this place, quhy thay may not be iudge betuix thaim,
And zit the Scriptures was nocht the appointit Iudge be
God, betuix Christe Iesus and the Iowes.

¶ And giue ony man will object, that quhairsumeuir thing
bearis witness, it can nocht be ane Iudge in the same self cause,
bot the Scripture bearis witness of Christe, betuix him and
the Iowes, giue he be the Sonne of God, or nocht: thairfore
thay can nocht be Iudge, because thay beare witness of him.
I answer, that in warldly and mortall thingis, for vsing of
partialitie, ane thing can nocht gudlie be baith Iudge and
witness: bot in thay thingis that is euerlasting and immortall,
quhilk can nocht vse partialitie (as is the word of God) ane
thing may baith beare witness and be Iudge. Thairfore it is
na inconuenient, that the Scriptures baith beare witness and
be

be Judge in any controuersie for maters of Religion, for and
thair war twa that disaggreit vpon ane Article of our beleue
(as for exemple) giue ane denyit that Christe Iesus was bozne
of ane Wirgine, and ane vther affirmit that he was bozne of
ane Wirgine, and thir twa wald referre thaim baith to the
iudgement of the Scripture. And than thir sayings of Esay
the Prophet, that is spokin of Christe, war brocht to decyde the
controuersie. Behald ane Wirgine sall conceaue and beare ane
Soune. This Scripture of Esay is witnes to him, that his
assertione was trew, quha said Christe was bozne of ane Wir-
gine, and alsua it iudges betuix thaim, that the assertione of
the ane, is trew, and the vther is fals. As ane euin reule, is
ane witnes to the thing that is euin, that it is euin. And it is
a witnes to the thing that is cruikit, that it is cruikit. And
alsua betuix the euin and the cruikit, it is a iudge, quidk de-
cernis the ane to be cruikit, and the vther to be euin. Siclyke
the worde of God is, betuix twa that is at controuersie for any
mater of Religion.

Secondly, because the ryche vnderstanding of the Scripture
of God, could neuer be decernit fra the wraung vnderstanding,
that men takis of it, nor na controuersie in maters concerning
religion, could be aggreit, bot be the word and Spirit of God.
Thair hes neuer bene ane heretike that hes bene of any lear-
ning, quhow wickit that euer he was (giue he was content
to be iudgit, in the thing he mantenit) bot he hes bene content
to referre the iudgement of his controuersie and assertion, to
the Scripture of God; and that be reason he coulde finde na
vther thing, that could be ane infallible Judge in sic maters,
be the quhilk he micht be assurit to haue his controuersie iudgit
and decydit trewly, without all suspitione of parcialitie, or
fauoure bearing, mair to ane part nor to ane vther.

Thirde, beseide this that we haue daylie experience of, quhair-
euer thair is any controuersie betuix twa, for the vnderstan-
ding of the Scripture of God, thay haue takin thair to be
Iudgit be the Spirit and infallible worde of God. Augustine
teachis vs to chuse the worde and Spirit of God to be our
Judge, quhen any controuersie for maters of Religion is
amangis vs. First in the .19. Sermon of the wordis of the
Apostle, sayin, quhen betuix vs thair is sic ane controuersie
resyn, that ane sayis to me, lat me vnderstand that I may be-
leue. And I answer to him, yea, rather beleue that thou may
vnderstand, with this controuersie we cum to the Judge, lat
nother of vs presume to haue the sentence for him, quhat iudge
ar we able to finde? All being soche, I know nocht giue we

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can finde any better Judge, than any man be quhom God speakis. Whairfore lat vs nocht g. in this mater, and this controuerſie, to worldly and humane letters. The Doctore may not iudge betwix vs, nor the Prophet. And in the last part of the samyn Sermon (sayis he) lat the Prophet Judge, yea, rather lat God Judge be the Prophet, lat vs baith bald oure pearce, quhat we haue said, it is hard. Lat me vnderstand sayis thow, that I may beleue: and I said, beleue that thow may vnderstand: lat the Prophet answer, without ye beleue, ye shall not vnderstand. Eſay. 7. this sayis Augustine. Now Augustine, heir be the decisiōne of his controuerſie, teachis vs in controuerſies, nocht to ſeik the Kirk to be our Judge (quhill as M. N. allegis, is the onely appointit Judge be God) or the generall Councels, or the Scriptures of men (as is the wyrringis of prophane Doctis to be Judges) nor onely the Spirit and worde of God. For giue Augustine had knowin, that God had appointit his Kirk to be the onely Judge, to deterne the ryght vnderstanding of the Scripture, fra the yrrang; he had said, I know nocht giue God has appointit any better iudge than his kirk, quhill he sayis not, nor I know not sayis he) giue we can finde any better Judge, than any man be quhome God speakis. Whairfore it is plaine, that Augustine and his aduersare knew thair Judge, nor to stand in Gods appointing, nor in thair awin finding and chusing, to Judge thair controuerſie: saying, lat the Prophet Judge, yea, or rather, lat God Judge be the Prophet. Since the Prophet had bene appointit Judge be God, or giue God wald haue had the Iudgement referre onely to him self, Augustine had not said, lat the Prophet Judge, or rather God. Be the quhill, all men may clearly ſee, that he meanis not that he deſpyſis the Prophet, be reasone of his manly wit or reasone, to be Judge: or God to diſcend out of heauen to be Judge: nor he deſpyſis the worde of God, spokin be man (as the mouth of God the haly Spirit) to Judge thair controuerſie. And whairfore, quhair he sayis herefter, lat the Prophet answer. He meanis nocht that the Prophet ſay, quha was departed ſeithly, any ti outland zeir or Augustine was borne, ſould rye againe, and be thair Judge: nor he deſpyſis the word of God, quhill the Prophet left i writ to the kirk of God, to be Judge, as may be plainly perceauit be Augustines wordis.

Siclyke Augustine in the. 15. Sermon of the wordis of the Lorde, ſchaw is quhow the ryght vnderstanding is Iudgit fra the yrrang, be the word of God, of this twa places of ſcripture. Wit thy brother ſailzeis aganis the, correct him betwix the, and him

onely. Math. 18. And reprove sinners openly, that others may haue feare. 1. Timor. 5. What do we (sayis Augustine): heir we this controuersie, as iudges? God forbid. Yea, rather being constitute vnder the iudge, let vs know that we may ipeccare to haue it oppinie to vs, let vs flee vnder the wyngis of oure Lord God, for he hes nocht spokin contrare to his Apostles, because in him he hes spokin, as he sayis, wyll ze tak experience of him that speakis in me Christus? 1. Corinth. 12. Christus in the Euangel, Christ in the Apostole, therefore Christ said baith the one, and the other. Ane be his awin mouth, the other be the mouth of his Herald. And this sarre Augustine. Quha of this twa Scriptures, because he seis that me may tak ane wrag vnderstanding of thaim, as giue ane oppin Synnare wald say to ane Minister, because I am your brother, ze sulde correct me secretlie, and suchlike ane Minister, giue he walde say to ane, quhom he knew to haue synnit secretlie, thow man be oppinlie correctit, because Paule biddis correct synners oppinlie.

I therefore be wyll nocht tak on hand to be iudge, for to decerne the rycht vnderstanding fra the wrag of this twa Scriptures: bot as ane weil learnt man (be the oppinning of the Scriptures, that men may see quhow the Scripture iudgis the rycht vnderstanding of thaim self, fra the wrag, that is takin of thaim) he vsis the ordinare meanis on this maner, saying, take rent giue thy brother hes sailzeit aganis the, correct him becaus him and the onely. Quhy? because he hes synnit aganis the. Quhat is that, he hes synnit aganis the: thow knawis that he hes synnit, because it was secrete, quhen he Synnit aganis the, seik ane secrete betuix the & him, quhe thow correctis him, that hes sailzeit aganis the. For giue thow knawis onely that he hes synnit aganis the, & thow befoze all men wald reprove him, thow ar nocht ane correctour, bot ane reuelare.

And efter this, it followis, bot giue he hes done to the iniurie in the audience of many, he hes sailzeit aganis thaim, quhom he hes maid wytnes of his iniquitie: Therefore thay thingis ar to be correctit oppinlie befoze all me. This sarre Augustine, Quha be this sayings, seikis nocht the Judgement of the Rik, to decerne the rycht vnderstanding of this twa places fra the wrag, as may be planlie sein, bot is content to flee vnder the wyngis of the Loyde (that is his Scripture) & heir the iudgement of Gods word, be the quhilk, he schawis quhow this wrodis (aganis the) geuis vs lycht to vnderstand, and conciliat baith this places. And as ane faithfull iudge decernis to vs, quhom we sall correct secretlie, and quhom oppinlie, quhilk is the discretione of the rycht vnderstanding of this Scriptures,

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fra the wrang: for without this wordis (aganis the) the kirk
nor na man could haue iudgit, quhilk man sulde haue bene cor-
rect secretlie, & quhilk oppiulie. As Augustine the Instrument
of God makis manifest heir to the world. Be this twa sayings
of Augustine all men may perspelie see that Augustine, and his
aduersoure hes chesit the spirit & Scripture of God, to be thare
iudge, be the quhilk thare debait was synissit, making na men-
tion of the kirk, as ane iudge appoyntit to thaim be God.

And because the Scripture of God, on the quhilk the contro-
uerseis of Religione is groundit, ar oft tymes obscure, and sum
Scripturs appearis to be repugnant to others. And for diuers
caulis, thare is syndrie sensis collectit of thaim, farre different,
thare hes bene mony weil learnit mē (because thay could nocht
be satisfiit in thare controuersie be the plane text of Scripture)
that hes socht ane lytle nombre, or ane great multitude, of the
maist godly and weil learnit mē in the Scripturs, hauing gude
vnderstanding of the ordinarie meanis, quhareby the spirit of
God communicatis the rycht vnderstanding of his word to his
kirk: quha being conuenit together, hes sumtyme borne the
name of ane generall, sumtyme of ane prouinciall counsell.

And alsua because the spirit of God speakis to men in contro-
uerseis cōcerning Religione, outwarlie, bot be men: thay haue
referrit thare controuersie to the iudgement of the worde and
spirit of God: and to men, as concerning the vsing and trea-
tyng of the ordinarie meanis, quhareby the spirit of God com-
moundlie geitis the vnderstanding of the Scripture, and the
discretion of the rycht vnderstanding thareof sea the wrang:
that thay mycht haue the decisiōne of thare controuersie, first
be the infallible iudgement of the worde and spirit of God, as
the solide and trew iudgement, ground of all iudgements con-
cerning religion: and secondly, be the consenting or approuing
iudgement, of godly & weil learnit mē (nocht that the iudgemēt
of the word of God, mistars the consent or approbatione of mē,
bot for the weaknes, and infirmitie of man, that can credit na
thing without teachement, and instructiōne of others) safarre
as thay ar mouit to consent with the worde of God, be the o-
peratiōne of the haly spirit, brynzing the Scriptures to thare
remembrance, that makis for the decisiōne, of the controuersie:
and geuing thaim grace of vsing, and vttering, of the ordina-
rie meanis, quhilk seruis for the decisiōne of the controuersie:
quhilk I can nocht call properlie ane iudgement, bot ane cōsent
and approbatione of men, vttering and approuing the thing to
the world, be word or wyrt, that is iudgit be the word of God.

And

And this may be prouin manifestlie in the Primitive Kirk, to haue bene obseruit in the 15. Cap. of the Actes, quhare the contention being great betwixt Paule & Barnabas, and thap that come fra Iowry, and teachit, that the Gentiles should nocht be saue, without thay had bene circumcised, because there was many Scriptures, that appeirit to mak for baith the partis of the questione, and na religione was stablest in thay dayis, bot be the plane word of God. The kirk of Antiochia that could nocht be content with the iudgement of Scripture, allegit als weill for the one syde, as for the vther, ordanit that Paule, and Barnabas, and certane vthers of thaim, shold go vp to Jerusalem vnto the Apostolis, and Elders (quhom thay knew to be illuminat with the treuth of Gods worde) to haue the ordinare meanis vsit (quhareby the spirit of God geuis the vnderstanding of his Scriptures to men) about this questione. Sine it was necessarie, that the Gentiles that beleuit shold be circumcised, or nocht? we read nocht that the Apostles, and Elders of the kirk of Jerusalem was appoyntit be God to be iudges to this, or sicke questione. Bot that the kirk of Antiochia, ordanit that Paule and Barnabas, (quha doubtit nocht in the matter as salbe said heirefter) and vthers of thaim shold passe to the Apostles and Elders of Jerusalem, as men hauing the ordinare meanis, quhareby the spirit of God geuis the vnderstanding of his worde (as be his mouth) to the world, that thay mycht haue be oppinning of the Scriptures, the iudgement of the word and spirit of God, be thaim, as he had geuin thaim vterance, and vnderstanding, to satisfie thaim that was at controuersie for this questione. And thairefore this questione being mouit to the Congregatione, the Apostles & Elders, conuenit, nocht to iudge on the questione be thare naturall wisedome, or to define thare vpon be one lang consuetude, bot to vse the ordinare meanis, quhareby God geuis the vnderstanding of his scripture, that be thaim, thay mycht haue the knowledge of thay Scriptures, that concernit the questione that was mouit in the congregation: and quhen thay had done all thay could do, efter lang disputacione submitit thaim self to the iudgement of the haly spirit, and worde of God, quhilk he had spokin lang before, be the mouth of the Prophetis, and at that conuentione of the kirk of Jerusalem, spak the same worde againe be the mouth of the Apostole: and because the spirit and worde of God, indgit and decretit, that circumcisione was nocht necessarie, to the Gentiles that beleuit: the controuersie was iudgit, and endit be all thare consentis, that was of the counsel. And thare resit na mair to the kirk of Jerusalem to do, bot to schaw to

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the world, that quiblk the worde of God iudgit, and the haly spirit dyit to chaim, & gaue chaim vterance, to schaw be word or wyrt, as his mouth and wyrtars: quiblk m^y be cleerlie perceauit be the decreete of the haly spirit wyrtin in the said Cap. It hes pleaste the haly spirit & vs. &c. In the first part of the decreit, thay haue put the haly spirit thare iudge, gyde, and president, to signifie to the world that thay haue iudgit na thing, bot subseruiant to the iudgement of the spirit and word of God: And allwa that thay haue put na thing in wyrt, bot as he hes dyit vnto chaim, quhowbeit thay ar namit i the wyrtin decreit: nocht that I say this of my fantasie, bot efter the comune maner of the Scriptures speaking: quiblk is accusumit to put the name of the Ministers efter the name of God: nocht that thay arreybut thareby to the Ministers that appertenes onely to God, bot to testifie vnto the world that God is treuslie with chaim, and that thay haue attemptit na thing bot that, of the quiblk God is the autor. And to conferme the same with authoritie of Scripture, it is wyrtin Exod. 14. Thay beleuit the Lorde, & Moyses his seruand. The people of Israell coulde nocht beleue God, and be gydit be his gouernement without thay had beleuit Moyses quhome he constitute gouernoure to chaim: & zit suppose this scripture sayis thay beleuit Moyses, we attribut not that faith, with the quiblk thay beleuit God, to Moyses: bot that thay beleuit the doctryne, that he teachit chaim in the name of the Lorde. Siclyke in this decreit, it hes pleaste the haly spirit & vs. &c. efter the haly spirit, is namit the Apostles, Elders & brethien, the members of the kirk bases this worde (ws) nocht that thay could mak oyr decreit of faith to chaim that was at controuersie, for the kirk can nocht make anc decreit or Article that may bind man to beleue oyr thing, as this dois. Wherefore to speak to the treuth, this decreit is the haly spiritis: and it appertenes no mair to the Apostles and kirk of Ierusalem, nor the Kingis Proclamatiōne pertenes to the wyrtars and Heraldis, that wyrtis and proclamis it.

And on lyke maner it hes pleaste the kirk quhen thare hes bene oyr controuersie in maters of religiōne, to couene the maist godly and weil learnt men of the kirk, nocht to haue thare a voin iudgement, bot be the ordinarie meanis vying, to see and vnderstand the iudgement of the word of God, quiblk is nocht els, bot the iudgement of the haly spirit. For thay haue nocht diuers iudgements: quiblk the Scriptures attributis sumyyme to men (as Saule saying. The spirituall man inogis all, and is iudgit be hime. 1. Corin. 1. For the vniōne that is be-
tweix the spirit of God and the spirit of man, that adheris to the

LORD GOD : nocht that the iudgement hes respect to me, quhare Paule sayis the spiritual man iudgis al, bot to the spirit of God that reuelis and speakis be men, the iudgements contenit in his worde, as his mouth & ministeris, the quhilk efter the word, is the ourwart, and declaring iudge of the wyll of God to the rest of the membris of the Kirk: quharefore Paule sayis nocht, that the man iudgis al, bot the spirituell man : In quho thare is to be considerit the natural man, that can do na thing in spirituell effaris, and the spirit of God quha visis the man (as his mouth) to declare his wyll & iudgement to the world, quharefore Paule attributis iudgement to spirituell men. Conforme to this sayings, is als wa Augustine aganis Marimius the Acriano, saying, nocht I the counceill of Nicene, nor thow the counceill of Arminence, sould bring in to preinge, nor I be the autoritie of this, nor thou be the autoritie of it, sould be bound, bot be the autoritie of the Scriptures, nocht to our mā proper, bot common wytnes of bairn, lat ane mater with ane vther, ane reason with ane reason, ane cause with ane cause, contend. Hete Augustine wyll nocht grant to him self, nor vtheris sic privilege, that the counceill of Nicene, or Arminence sall preinge our mater, bot he wyll hare the veritie of the cause iudgit be the Scripture, quhilk he holdis of greater autoritie nor the counceill. Quharefore we may see plainelie that Augustine siclyke geuis na autoritie to men, that is conuent in the counceillis, or vther wayis, to iudge controuersies, bot to the Scriptures the Testimonies of the haly Spirit.

Swā wyll we consider the mater of iudgement, in al controuersis for religiōne peccyellie, we sall fynd the worde, & spirit of God to be the onely iudges, be the quhilk all controuersie concerning religiōne is iudgit, endit, & pacifyt: & nocht the kirk. For in all debat concerning religiōne, the kirk man first heare quhat the worde of God sayis, spokin be the spirit of God, for it is the lycht in all doutfull materis of religiōne, & with that part of the controuersie, that euer the word of God standis, and aggreis, the kirk man stand and consent with the same. For giue the kirk aggreit and consentit, with ane vther part of the controuersie, than the word of God consentis, & aggreis with, the kirk war aganis the Scripture, quhilk war ane great absurditie, and swā it walde cease in that part to be the Kirk of God. And sen it is swā, that the Kirk man stand and aggre to the despyrance, and iudgement of the worde of God: the word of God man haue first iudgit and endit the controuersie, to the quhilk the kirk man consent and aggre, or it can aggre thareto. For na thing can aggre, nor consent to the thing it knowis nocht,

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Therefore the controuersie man be first endit and iudgit be the worde of God, vtherwayis the kirk can nocht consent maire to ane part, nor to ane vther of the controuersie. As was done in the controuersie, quhilk was brocht befor the Apostles frathe Kirk of Antiochia, to Jerusalem: quhare the kirk culde Iudge na thing, quhill the worde of God was firste harde in thair assemble, quhair Iudgit in the mater. And because the word of God, Iudgit that the Gentiles, quhilk beleuit, mistert nocht to be circumcist for thair Saluatione. The Apostles, Elders, and brethren, followit the Iudgement of the worde of God, quhilk was confirmit be Miracles, as Paule and Barnabas testifiers, and geuing of the haly Spirit to the Gentiles, as Peter schawis, swa the Kirk of Jerusalem culde ascribe na Iudgement of the controuersie to thaim self, for onely it appertentit to thaim, to viter to the warld, the iudgement of Gods worde, conforme to the discretione, geuin to thaim be the haly Spirit.

Finally, gif the kirk had bene appoitit iudge be God, to determine the rycht vnderstanding of the scripture fra the wraig, quhen sennet question had ryfen for the vnderstanding of the same: it had bene necessare, that the Latine Kirk, and the Greik, had bene firste appointit be God Iudges, to haue decernit, quhilk Text of Greik, and Latine, had bene faithfully, according to the original translatit, and quhilk nocht, or thay had bene appointit Iudges, to decerne the rycht vnderstanding of the Scripture, fra the wraig. Bot in na part of the Scripture, hes God appointit the Kirk as Iudge, to decerne, quhilk Text is trewly translatit, according to the Original, and quhilk nocht. And thairfore, he hes nocht appointit the Kirk to decerne the rycht vnderstanding of the Scripture, fra the wraig: for the decerning of the rycht Text, fra the wraig, man preceede the rycht vnderstanding and interpretation: be reason that was neuer men vnto this day, that culde be Iudges, to decerne the rycht vnderstanding of the Scripture, fra the wraig, of ane Text, quhilk thay vnderstode nocht, or that war wraig interpret, as the commune translatione is, in diuers and sundrie places, and norit be sundrie cuning men, as be Augustinus Eugubinus, Erasmus Rotterodamus, Nicolaus Delvra, and sundrie vthers, quhair nother the Greik, nor the Latine Text aggreis with the original Text of Hebrew, of the auld Testament, nor yet the Latine Text aggreis with the original Greik Text of the new Testament. And sen the Latine Kirk hes admittit ane Text to be red, and interpret neirby ane

zeris, be thair Iudgement, that is notit to be wrang translatie, in sondrie and diuers places (of the quhilk kirk I beleue is the speakis) thair is na man that can think iustly, that God wald appoint thaim to be iudges, to decerne betuix the rycht vnderstanding of the Text of the Scripture and the wrang, that culd nochte iudge perhyllie on the translatione of the text. For than God had appoyntit vs ane blynd, and vncertane iudge, to decerne the rycht vnderstanding of the Scripture fra the wrang. For he that is vncertane in the text, of necessity he man be vncertane to make ane glose on the text. And giue ony man this (because oure Forebears is departit at peace of the Lorde God, hauing na vther translatione nor the commune translatione one, that the kirk hes receauit) that it is ane great arrogāce, to desyre of the Scripture ane new translatione mair perhyte, or that ony vther interpretatione sould be socht, nor hes bene vsit before be the ancient Fatheris, quha was weil exercit in the Scriptures. I answer, that it is nochte alyke, to be ane interpreter, ane Prophet, or ane Euangelist. For the Prophete & Euangelist can nochte dissaue, nor be dissaunt. Bot giue I say, that ane interpreter hes erit fra the mynd of the authoz, throw obliuencis, or ignorance of the languagis, I do him na wrang; giue the place of the Scripture be schawin, quharein he hes failzeit, quhilk was the mynd of Hierome in the Epistole ad fretelam. And allwa of Augustine. Liby. 2. de doctrina Christi- ana: When thay desyre vs to go to the Originale text, quhen ony questione happinis in the Greik, or Latine text. For it is ane manlie office to interpret, quhilk of ane Prophet, or Euangelist, I dar nochte say. Siclyke it is nochte wrang to saye, that thare is ane great difference betuix the vnderstanding of the law of God, that is sufficient to be knowin for ane mannis saluatione, and the vnderstanding of the law of God, that is requirit in ane prechour, and in thaim, that sulde be membris of generale, or prouinciale counceills, to quhom it appertenis to haue sa perhyte vnderstanding, that thay can giue ane compt of the leist poynt of the law. Tharefore it may stand weil that be the commune translatione men mycht be instructit sufficientlie to thair Saluatione. And that thay quha hes bene essempt cheif Pastors of the kirk, and men able to haue bene members of Generall, or Prouinciall Councells, coulde nochte be instructit sufficientlie, be the commune translatione in all controuerseis, that mycht happin, for maters of Religion. And gif it mycht be, that the Romane kirk hes receauit be it awin Iudgement, the commune translatione, quhilk

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coude nocht serue thaim for all controuerſeis, concerning Religion, throw the errors that is found in the translatione, thair is na man that can say than, that thay warre worthy to be Judges, to decerne the rycht vnderſtanding of the Scripture, fra the wzang; or to interpret the Scriptures that vnderſtude not perfectly the text. For he that is vncertane in the Text, of neceſſitie he man be vncertane in the expoſition. Quhairfore I may weil conclude, be reaſone, Doctors ſay- ingis, and Scripture, that the kirk is na wayis appointit Judge be God, to decerne the rycht vnderſtanding of the Scripture, fra the wzang: bot the worde and Spirit of God, is choſin Judges be thaim, quha is at cōtrouerſie for Religion, for the cauſes beſote expmit: for quibder thay that is at controuerſie for Religion, referres the Iudgement of thair controuerſie to the worde of God, or to ane multitude of men, ſpaking be the Spirit of God. Alwayis it is force, that thay, and allwa the multitude, to quhom thay referre thair controuerſie, man aye referre the controuerſie, quhilk is referit to thaim, to the Iudgement of the worde and Spirit of God. For the kirk, be it awin Iudgement, or warldly reaſone, can nocht interpret the Scriptures, nor pronounce ſentence, nor decerne the rycht vnderſtanding fra the wzang, of the Scriptures, as Judges: bot as Miniſters of Gods worde, the kirk may declare the difficult Scriptures, quhilk is in controuerſie, as vther places of the Scripture, maie plaine geiſ the trew interpretation of thaim, and to ſchaw the warlde, the thing that the worde Judges to be done, and the ſentence quhilk it geiſ thaim to pronounce, be the ordinarie meanis: and that, as the Spirit of God, geiſ thaim vterance.

As to the cauſe, quhairfore he wald haue the kirk to be the onely appointit Judge be God, to decerne the rycht vnderſtanding of the Scripture, fra the wzang, in all debaitis cōcerning Religion. And the decreitis gein be the Iudgement of his Rōmane kirk (as appearis) he wald haue vnhangeable, and Eternalle, as thay war the Law of God, ſaying: Becanſe and that thing be brocht in diſputacione againe, quhilk is done be the hiare powers, conſorine to thair vocatione, at the deſyre of priuate men, than ſall the world lue in perpetuall debat and controuerſie. I anſwer, that he hes na les nor cauſe, to deſire thay thingis that is Iudgic, and decretit be the Rōmane Kirk (quhilk I dout not, bot he callis the hiare powers) to be baldin be the world, vnhangeable, for and the Lawis and Decreitis of the Rōmane Kirk, be brocht to examinatione, to the twewich ſtane,

meete stee the worde of God, and thareby examinat, & Iud-
 git, thare salbe mony of thaim sound full of superstitions, lat-
 ting be to speake of thare vngodlynes: quhilk giue thay haue
 bene groundit on the worde of God, thay wald neuer haue fea-
 rit quhew oft thay had bene examinat and brocht in disputatiō.
 For na examinatiōne can subuert the veritie, bot make it the
 mair strenthy, and the mair manifest to the warlde. Bot now,
 because thay knaw that thare constitutiōns can nocht byde ane
 tryall, as thay decretis may do, quhilk is groundit on Goddis
 worde: thay cry, that and the thing that is done be the heare
 powers be brocht in disputatiōne againe be priuate men, the
 warlde sall leue in perpetuall debat. Thay walde faine key vs
 with the wynde of the worde of perturbatiōne, as we suld euer-
 see, & neglect the worke and wyll of God, for feare of ony war-
 dlie perturbatiōne that may cum apen vs, or vthers, for gain-
 standing of thare vngodlie decretis: thay disseaue baith thaim
 selues and all vthers, quha liy pinnis in thaim. For thare
 is na priuate man, that wyl desyre thare decretis callit to des-
 putatiōne for his pleasure: bot because, the plaine worde of
 God mouis thaim therto, quhilk is the thing that thay gain-
 stand, & the onely cause of the perturbatiōne of the hale warlde.
 And because thay can nocht sufficientlie proue thare decretis be
 Scripture to be godlie. For zit can thay deny, bot thay haue
 bene ane great part of the perturbatiōne of the warlde, & now
 because thay ar able al to salthrow wāting of ane gude ground:
 for the establisshing of thaim, thay haue iucit ane vther grond-
 les ground, allelging the cheit idollours to be the Kirk, and
 without authoritie of Scripture, this kirk to be the onely ap-
 poyntit Iudge be God, to Iudge all cōtrouersies, concerning
 Religione, hauing power of the hale vniuersall kirk, to make
 decretis, & gif sentences as thay please. And this decretis thay
 walde haue vncaminable: quhilk in my mynde can, neuer
 want suspitiōne, of sum falsche, superstitions, Hypocritie, Idola-
 trie, or singulare coumordie, quhilk walde cum to the lycht
 to thare schisme, and thay tholut ane tryall to be fane of thare
 Decretis, that thay haue aneis seclurth. Bot this is farr be
 the simplicitie and consuetude of the Kirk of God, for nocht
 enely hes it bene content, that the Decretis, quhilk is groun-
 dit on the word of God, and byit be the haly Spirit, and that
 it hes put in writ, thole iudgemēt, & triall of the word of God:
 Et alswa the Apostles (quha brocht na thing in the kirk, bot
 that, quhilk the haly Spirit spak be thaim, as his mouth)
 was content, that thair doctrine suld be examinat, be the iud-
 gement of the Scripture: as Paule was content, that his

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doctrine, quhilk he teachit in Antiochia, could be tryit be the Iudgement of Gods worde, before the Apostles, Elders, and brethren in Ierusalem: as is writtin in the. 15. Chap. of the Actes. Siclyke, the Thessalonians ar commendit in the scripture, because that thay searchoit the Scriptures daylie, gif Pauls doctrine was trew, or nocht. Acto. 17. Mairattour, this maner of examinacione, apperis to bring na lytle profet to the Birk of God, for the offer that ony decreet or doctrine be tryit be the Scriptures, the mair sure it is, & thay that hes bene walk in the Faith, that thay haue had be the doctrine of man, or ony decreet groundit on the Scripture, the tryall hes geuin thaim occasioun to be weill confirmit in thair Faith. For it is no meruall; bot ane man sall beleue that thing rather, quhilk hes oft tymes tholit tryal of Scriptures, nor it that hes neuer tholit. Now gif ony man thinkis heifore, that I beare disdane at the generall Councels, because I wald haue thay decretis brocht againe in disputatioun, quhilk had bene ancis decretis be thaim, quhairin thair was, or is, ony suspitioun of disaggreance, betwix thaim and the worde of God. I answer, that thair is mony questions cum in disputatioun thir dayis, that hes neuer bene iustly and sincerely discussit be the Councels, quhilk gif thay be brocht againe, at this tyme in controuersie, & allutterly abolisit, be the solide, and unfallible testimonis of the Scripture, thair is na godly mā, that can be iustly offendir. And quhowbeit, the decretis of sunn Councell, had bene the decretis of the haly Spire, and it had pleast the Birk to haue secht be the Iudgement of the worde of God, gif thay decretis had bene conforme to the worde of God, or nocht, it had done na iniurie to the haly Spire, for it is nocht the will of the haly Spire, that our Faith leane vpon the decretis of man, in place of Gods worde. And thairfore, gif ony decretis of the Roman Birk, be the Iudgement of Gods worde, had bene found, nor to haue cum of the haly Spire, and had bene dald in be the world, to haue bene the haly Spires. The Birk of God had do ar gude seruice to God, for the abolysing of thaim. For it is bot reasone, that the worde of God be knawin, fra the decretis of men, quhilk can nocht be, bot be tryall of the word of God. Bat at this tyme, I will say na mair of the councels: bot God willing I sall schaw M. D. clerely, quhow thair hes bene verrey few godly councels, ien Siluesters dayis (quhow dewely that euer thay appearit to the world), thay war conuenit to conforme to the Councell of the Apostles, quhilk is maid mentioun of, in the. 15. Chap. of the Actes of the Apostles: mak of thair

thair decretis quhat he please: nocht that I beare disdaine at the generall, or prouinciall Councils, for I beleue that na godly man is of that mynde, bot he wald haue godly and weillearnit men (quhilk with the Spirit and worde of God, makis the trew Councils) conuening to reason, to conferre and to vse all thay ordinarie meanis, quhairby the Spirit of God geuis vnderstanding of his Scriptures, and the Scriptures geuis trew Iudgement of all controuersies to the Kirk, that thair may be peace, and tranquillitie aye thairin, quhairof presently I will nocht speak: bot leauis M. Q. conclusion with sic reasons, as my sobrie wit could finde aganis the same, for the mainenance of the veritie, to the Iudgement of thays, quha with brotherly, and godly lufe, wil support my imperfection, quhair I haue neglectit or onersene ony thing, pertaineing to ane sufficient Contutatione of his Firste conclusion: and passis to the impugnatione of thay reasons, quhairwith he takis to proue and confirme his foresaid conclusion.

Heir followis M. Q.

Firste Reason, quhairby he thinkis
that he confermis his foresaid conclusion,
without Scripture.

WE proue the foresaidis on this maner. It is sure, that lyke as Almighty God hes appointit his Kirk and congregatione, necessarilie to be vnite together in ane Faith be Baptisme, hauing his worde and Law. Swa it is necessare, that prouisione be had, to decerne the rycht vnderstanding of the Scripture fra the wraig, specially, quhen sumeuer question or debat ryis for the samyn, vtherwayis, the hauing of the Scriptures, without the vnderstanding of the samyn, war lytle or na thing profitable to the Congregatione. Bot swa it is, that all hereis war suppressit, and the rycht vnderstanding of the Scripture fra the wraig, was decernit in all aiges, zets and tymes, (sen the tyme of the Apostles) be the general Councils. Thairfore it followis weil, that the generall Councils war the speciall membze of the Congregatione, appointit be God, representing the hale Kirk to tak ordour in all maters of debat concerning Religion.

M. Ihone Dauidsonis Answer.

I wylł nocht stand to giue M. D. the first part of this reason grantit: bot I affirme the secund part heirof to be fals quhaer he sayis. Bot swa it is, that all herefeis war suppressit, & the ȳcht vnderstanding of the Scripture fra the wzang was decretit in all aigis, ȳeris, & tymes, (sen the tyme of the Apostles) be Generall counceils: and this I proue be diuers reasons (he taking the generall counceils, & the kirk, for the cheif pastours, of the vniuersall Congregatione as his foresaid interpretation of of the kirk testifis him to do) For the herefeis that rays in the kirk of God, sen the tyme of the Apostles, was not vther wayis suppressit, nor be na vther lawfull meanis than thay war in the Apostles tyme. For God hes appoyntit na vther maner of way for the suppressing of thaim in his Scriptures, be comand, or exemple. Bot in the Apostles tyme, sum was only suppressit be the haly Spirit, and the worde of God properlie and trowlye spokin be the Apostles & Elders (the mouth of the haly Spirit) Actoz. 15. as was thare heresie, quha teachit that the Gentiles that beleuit, could nocht be saue, without thay hade bene circumcist. For tharefter that Peter had maid his exhortation, quhilk nyecht haue bene collectit of the Scriptures for the maist parte: James cyrit Amoz the Prophete to confute the heresie, quhilk is nocht els, bot ane testimonie of the haly Spirit, quha tharefore is put first as president in the decreet of the counceil, quhilk was send fra Ierusalem to Antiochia to conferme the bierthien. For giue thay had wantit the haly Spirit, & the worde of God, it had nocht bene possible, to the Apostles to haue knawit quhiddir thay sulde haue consentit with Paule and Barnabas: or with thaim, quha teachit circumcisiōne to be necessare to the Gentiles that beleuit. And sarre mair is it vnpōssible to any generall counceill that hes bene holdin sensyne, to knaw quhat part thay sulde consent to, or fra quhat part thay sall dissent, in cōtronersers of Religionē, without the worde of God, and the haly Spirit. Quharefore sen in this Conuentione of the Apostles, this heresie was nocht suppressit be thaim that was men of the counceill, bot be the haly Spirit and worde of God: all herefeis hes nocht bene suppressit be Generall counceils, that is to say, be the cheif pastours of the vniuersall Congregatione. For as na man walde haue geuin credence that the Apoules hade suppressit this heresie, and thay had decretit any thing concerning it, be thare awin fantasie and manly Iudgement, before the

the Judgement of the worde of God had bene hard, sicleyke na mair can we beleue. that other General or particulare counsels that hes bene senlyne, hes suppress ony heresie, quhilk hes not hard first the Judgement of the worde and Spirit of God, for all men is lears. Psalme. 115.

And quhowbeit na man can deny (as I beleue) bot the haly Spirit is principall suppressar of al hereseis, zit sum mā per-
auenture wpll think that I haue said ouer farre of the word of God, that it suppressis hereseis with the haly Spirit: considering the worde of God is bot as ane dead Instrument, be the Judgement of man. Be the quhilk the cheif Pastours, the ly-
uelie membris of the Kirk suppressis the hereseis. Tharefore mony wpll Iudge, that (as I haue hatted to the counsels, and cheif pastours of the Kirk) I wrangullie attribute to the Instrumentis, that thing quhilk appertenis to the lyuelie workare: as be exemple, commondlic it is spokin of the craftis mē and thare instrumentis, that the craftis men is the principall workaris, and thare instrumentis, is the secund causis of thare workis, and is bot ane helpe to thaim, quhareby thay worke. Quharefore it appearis that we sulde saye sicleyke of the cheif Pastours, and the worde of God. That the cheif Pastours of the Congregation is the principal suppressours of the hereseis, and the worde of God is the instrument, quhareby thay suppress the hereseis: and swa thay wpll say, that the suppressing of the hereseis, is to be attribute to the cheif Pastours representing the generall counsels, as the principall workaris, & gouernours of the counsell, & not to the worde of God. I answer.

The worde of God is nocht to be esteemit, as ane deade thing without operatione, or strength of it self, as the worde of mā is, quhilk peresis quhow sone it is spokin, bot it is to be esteemit, as Paule esteemis it, Hebreo. 4. lyuelie, and mychtye in operatione, and scharpar than ane twa egged sword, quhilk the Lorde God spekis to the warlde be men, as be his mouth. Quharefore Peter sayis not in the 15. Cap. of the Actes, that amangs vs God chesit me out, that the Gentiles be me sould beare the worde of the Euangell, and beleue: bot he sayis, be my mouth: as he walde say, the Euangel that I preache to the Gentiles, is nocht my wordis, bot Gods. Sicleyke in the first Cha. of the Actes, Peter sayis, the Scripture man be fullyllit, quhilk the haly Saift be the mouth of Dauid spak befoze of Iudas. Allwa Christ Ies^{us}, callis Paule his chosin weschel. Actoz. 9. Quhairfore, sen the Apostles confessis thaim self, and the Propheitis to be bot as instrumentis, the mouth of the haly Spirit

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Spirite, and ane welschell to beare the Name of Christe, the cheif Pastors of the Congregatione, sen syne in na Councell can be comparit properly to the craftes men, and the worde to the instrumentis, bot be the contrare: for the worde of God, is the lively thing, and mychty in operations, the Saule of all gude Councels, and the Pastors, quhow cheif that euer thay be, is bot as deade Creatures (without the worde of God, the lyfe of the Saule) as all men at that wātis it, quhowbeit thay liue corporally. Quhairfore, Paule speaking of the preaching of the Euangell, he sayis, we haue this treasure in earthen welschells, that the excellencie of that power mycht be of God, and nocht of vs. 2. Corinth. 4. Quhairby we may see, that all men is bot fragile, and vnworthy welschells, to contene sa great treasures, as is the worde of God, war nocht it war Gods pleasure, thairby to schaw his almichty power to the world. And gif Paule esteemit him self, as ane earthen welschell, that contentit bot the worde of God, and nocht as ane Creature, quha be him self, had power to speak the worde of God. Quhat kynde of welschells mycht thay haue haldin thaim self than, quha hes esteemit thaim self the cheif Pastors of the Congregatione, sen Paules dayis? Had thay weill weyt thir wordis of Paule, I dout not, bot thay wald haue grantit thaim selues, nocht suppressors of herefeis bot vnworthy instrumentis to do sic thing, in ony Councell that euer hes bene: lating be to speak, that thay wald be sa bauld, as to preferre thaim self to the worde of God, in suppressing of herefeis, taking to thaim self the excellent power of Gods worde, quhilk Paule attributis onely to God. Quhairfore, I inferre of this comparisone of Paules, quhair that he comparis him self to ane earthen welschell, that as the Leame Dore, that contentis the Medicine, dois na thing to the healing of the patient, na mair dois the generall Councels, that is to say, the cheif Pastors of the Kirk (that contentis, or sould contene the worde of God, quhowbeit many of thaim hes contentit verray lytle, or na thing of it) to the suppressing of herefeis: for as the Leame Dore, quhilk can do na thing of it self, seruis the Medicinars of thair Medicine, powring it out, or receauing it in, quhen euer thay please to vse it: Siclyke the faithfull Ministers, quha can do na mair in godly maters be thair awin nature, nor the Leame Dore can, thay serue the haly Spirite quhen it pleasis him to speak his worde be thaim (as his mouth) in all Councels, for the suppressing of herefeis. And thairfore the suppressing of herefeis, can nocht be attribute to the Kirk, that is to say, the

cheif

cheif Pastors, bot to the haly Spirit, and the worde of God. Secondly, the naturall man perceauis nocht the thingis of the Spirit of God, for thay ar foulisnes vnto him. As sayis Paule. 1. Corinth. 2. 14. Bot M. D. Kirk, that is to say, the cheif Pastors of the vniuersall Congregatione, quhilk is representit be the generall Councils, hes nocht bene onely naturall men: bot allwa sa fleshly, that for the maist part, nocht onely misknew thay the thingis contentit in the Scriptures: bot allwa thair lyfe hes bene sa detestable, that it was nocht lesum to ony Christiane man to eat with thaim. And thir Pastors (quhome he wald haue to be ane generall Council) hes bene swa, for the maist part (as testifeis iudie Famous Historiographieurs) sen the tyme of Siluester, Bischope of Rome, before quhom, efter the Apostles dayis, thare was haldbn few godly Councils. Bot sic men hes nocht bene, nor zit can nocht be participant of the haly Spirit, without quhom, na heresie can be suppressit. For thare is na societie betuir God, and the Deuill. Quhairfore (suppose thay appearit ane general council to thaim, quha knew nocht quhat ane generall Council was) thay being bot naturall, and fleshly men, thay could suppress na heresieis, nor zit deterne the rycht vnderstanding of the Scripture, fra the wyang, quhilk cumis allwa of the haly Spirit.

Thirldy, the same thing that principally gainstandis the Heretikes, in maters of Religion, suppressis thare heresieis: bot principally the Spirit, and worde of God, gainstandis the heretikes: for Augustine sayis, with the plaine testimoneis of the haly Scripture, that thing is to be prouin, that we wald haue beleuit: and aganis the enumeis of the kirk, thay ar to be vlit, Contra Epistol. Beati. Donatist. de vnitate Eccle. Ca. 19. In the quhilk sayings, he makis na mentione of the cheif Pastors of the kirk, or Council, to be vlit aganis the Heretikes, enumeis to the kirk of Christe, bot onely of the plaine testimoneis of the Scripture, the sworde of the Spirit of God. Ephc. 6. Quhairfore the Spirit of God, and his word onely suppressis the heresieis, and nocht the kirk, representit be the generall Councils. Siclyke, Augustine teaching vs, to haue the surest maner of interpretatione, of the Scriptures, he sendis vs nocht to the Doctours, nor to the Councils, nor to the Decretis of the Papis, bot to the Scriptures. For the best maner of interpretatione of Scripturs (sayis he) is to expone ane place be ane vther of the same, that is mair manifest. Lib: 3, de Doctrina Christiana. Cap. 26. Quhilk is not

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els, bot that ane part of the Scriptures decernis the rycht vnderstanding of ane vther Scripture fra the wraung. And sen the discretion of the rycht vnderstanding of the Scripture and the wraung, is na vther thing, bot the discretione of the rycht interpretatione of the Scriptures and the wraung: the rycht vnderstanding of the Scriptures fra the wraung, may be hade be vther meanis, than be the generall counceils: Therefore the rycht vnderstanding of the Scriptures fra the wraung, hes nocht bene ay decernit be generall counceils. And als giue the herefeis hes bene suppressit onely, be the generall counceils, Augustine hes nocht had ane rycht Iudgement, to schaw quhow the herefeis sulde be suppressit, and the Scriptures rycht exponit and vnderstand: bot in his sayings foresaid, he hes bene contrarius to God, insofar he sendis vs to the Scriptures, quabace Christ hes send vs, (as M. Q. alleddgis) to the generall counceils, for to seik the suppressing of herefeis, and rycht vnderstanding of the Scriptures: quhilk I beleue M. Q. wyl nocht grant, bot Augustine had ane rycht vnderstanding, baith of the suppressing of herefeis, and of the expounding and interpreting of the Scriptures.

Feardlie betuik the Apostles dayis, and the first counceill generall, callit Nicene, that was haldin in the zeir of our Lorde 328. thare rang mony herefeis, as testifeis Synodic Dyslogographours. Than giue M. Q. wyl sustene that all herefeis, hes bene, be ane generall counceill, or vther onely suppressit, takking tryall, and instructioun be the Scriptures. Than say I, that the haly Spirit be all the godlie Doctours, and wyrtars, baith before the first generall counceill, & efter, trauallit inuaine. And alswa thay Doctours rynt thare tyme: To quhom, is attribute, (because thay be argumentatioun, and vther wayis in thare preaching, or wyrtyn schew to the world the Iudgement, of the Spirit and worde of God, betuik his treuth and thay herefeis,) the thing that appertenuit onely to the Spirit & worde of God, (nocht efter the veritie, bot efter the command maner of speache) as to Dionisius Digenis discipule, the Confitatioun of Sabellius, and Repos, Chiliastes, to Archelaus, Bishope of Mesopotamia, the Confitatioun of all the arguments of Manicheus, the cheit heretike, and to Origene, the confutatioun of diuers heretikes, before that thare was ony generall counceill, vther nor the counceill of the Apostles maid mentioun of in the 15. Cap. of the Actes. And efter the counceill of Nicene, was attribute to Epiphanius, the confutatioun of 80. herefeis. To Augustine and Hierome, the confutatioun of syn-

heresies: as Iulianus & Iulianus, Pantaleo in his Cronicles, and Hierome in the Cataloge of the Ecclesiasticall writers. Dubaute nocht ryall and instructiōne ourie be the Scriptures to confute, conuert, or suppress thay heresies, bot rather be the Scriptures, and the ordinarie meanis (quharby the Spirit of God geuis the vnderstanding of the Scripture) thay oppinuit the Scriptures, that be the oppinning of thaim, the world mycht als manifestlie and surelie see, quhow that the Spirit and worde of God suppress thay heresies, as any mā vnderstandis the nature of the thing that is oppinuit to him be the essentiall and maist proper definitione of the same. Or as he seis his awin face in ane Myrrour, giue there be any spot on it, or nocht: Swa that na man for the cōtrouersies of thay dayis, that be the Scriptures was ychrounslie and sufficiētie deceptit, mystake the Iudgement or sentence, of other generall or prouinciall councils, mair nor the man that hes ane fair Myrrour before him, mystakis to hyde quhill ane tynn fra Rome, or Ierusalem to tell him, giue he be fair or nocht: And alswa thay doctours be the ordinarie meanis, and Scriptures soluit the heretiks reasons, that appearit to make for thay heresies, thawing to the world that thay war of na effect. Swa na man of gude reason can say, that the haly Spirit, and al the weillearnit, and godlie men trauaile inuaine, baith in thare wytyng, preaching, and reasoning aganes the heresies of thair dayis: bot sū of thaim did als mekle in vling of the ordinarie meanis, (quharby the world mycht perceiue, and vnderstand thay heresies be the Spirit and worde of God suppress) as any council of thaim all did, for fardare the councils could do nocht. Quharfore I conclude, that na heresies hes bene suppress be generall Councils (as A. D. allegis) bot be the Spirit and worde of God, for giue he wyl attribute confutations, suppressing, conuicting of the heresies to the councils, he sall fynde the same things attribute to the Doctours, be diuers godlye wyrtars in thare bukis, and swa giue he attributis sic things to the councils, iat him attribute the same things to the Doctours, for the suppressing, conuicting, and confuting is attribute to the councils, bot for the same self cause, that thay attribute to the doctours, quhill is nocht els, bot for vling of the ordinarie meanis, to oppin the Scriptures, and for schawing of the iudgement & wyl of God, contentis tharin to the world, as the spirit of God geuis thaim vnderstanding, & utteraunce.

For this giue A. D. wyl say, that all heresies is suppress onely be Generall Councils, it is na better to the people,

quhen any Hereſeis ringes , to be vnder ane weillearnit Paſtore, than vnder ane Ignorant : becauſe ane gude and weillearnit Paſtor, can do na mair to quiet the conſcience of his people (as to the hereſeis) nor ane ignorant: gif it be trew, that hereſeis onely be general Councils is ſuppreſſe (as M. M. alledges) for thay man baith abyde the cūming of ane generall Council (as all the ſimple, and thrawart papifte dois) quhilk gif it cummis nocht in thare lyfe tyme, nother of thaim can lūke for quietnes in thare conſcience, bot wich troublit conſcience man depart, quhare God pleaſis, quhilk war ane great abuſedittie.

ſextly, the counceils hes oft tymes coſſentit with the heretikes, as the Council callit Ariminenſe, haldin in the zeir of God. 361 fauorit the Arrians : quha held ane Council in Antiochia, of Syria, and confirmit thare awin erreure, ſa far as Council could conferme it, in the zeir of God. 345. Hyſtoria Tripar. 2. Ca. 10. The Second Council of Ephes^{us}, fauorit the error of Eutites. The counceill haldin be Cypriane, & the Biſchoppes of Affrick, coſcludit the heretikes to be rebaptiſit, in the zeir of our Lord 160. And Stenin the Biſchope of Rome, not only decernit he thaim, that thay ſould not be Rebaptiſit, bot thay, quha baptiſit thaim, or decernit thaim to be Rebaptiſit, he chocht worthy to be curſt. Auguſtinus de vnico Baptiſmo, Contra Perili. Cap. 14. And in the Council of Nicene, thare was ſeuincene that fauorit Arius : of the quhilk aleuin ſubſcriuit eſſerwart with thare handis, and nocht with thare hert, to the Council. And ſer was baniſt with Arius, that wald nocht conſent to the Council. Onhairfore, thair being ſa mony erreoures mātenit be Council, a 10 ſa great controuerſie amangis thaim, that was of the Councils : I may ſurely conclude, that all Hereſeis hes nocht bette ſuppreſſe be general Councils: nor zit the rycht vnderſtanding of the Scriptures, fra the wrang, hes bene decernit be thaim, bot rather the contrare be mony of thaim. And gif M. M. will ſay, that thay war provinciall Councils, that ſeluin erreure, and nocht general. I anſwer, that ane generall Council may fall in erreure, or hereſie, als weil as ane provinciall Council : for God hes nocht promiſit mair to ane generall, nor to ane provinciall Council, that it ſall nocht fall in erreure. For it is bot ane dreame denoithly dreamit, that euer thare was ane vniuerſall Council, ſen the Apoſtles dayis, repreſenting the kirk of God. For ſich the Council hes nother exemple, nor command in the worde of God, nor riches in the promes of God, mair of his aſſiſtance, nor ane particulare Council

Councell, godly conuenit : for the Councell of the Apostles, sal
nocht be easily prouin, to be ane vniuersal Councel. Siclyke,
gif the generall Councels, had suppress all herefeis sufficiently
(as M. D. alledges was done be thaim) than (say I) that
thay maters had nocht ryen againe, that had bene auncis sup=
pressit: bot thay thingis quhilk thay suppress for herefie (as was
the forbidding of meatis on certane dayis, & at certane tymes,
forbidding of baith the kyndis geun in the Supper of the
Lorde, to the commune people, forbidding of the Ministers
Mariages of the Kirk, and siclyke, vther thingis) is now ryen
againe, and godly authorizit be the Scripture, in the Kirk of
God. And be the collerace, thay thingis, quhilk thay esta=
blis hit for the treuth and veritie (as was Purgatorie, transub=
stantiatione, the Sacrifice of the Masse, worshipping of Ima=
gerie, and siclyke, vther thingis) without general, or prouin=
cial councel of mē : be the worde of God, thay ar sa far suppressit,
that thay ar neuer able to ryse againe. Quhairfoze as we see,
that na thing standis sure, concerning Religione, bot it that is
groundit vpon Gods worde. Siclyke, there is na thing, that
suppresis thay thingis, quhilk is aganis the trew Religione,
bot the Spirit and worde of God.

Quhairfoze, leauing this part sufficiently prouin, be the
reasonis foresaid, that all herefeis hes nocht bene suppressit be
generall Councels: nor zit, that the rycht vnderstanding of the
Scriptures, fra the wraung, hes bene decernit be thaim : I say,
be na strenth of argumentatione, inferris he weill his conclu=
sione, that the generall Councels was the speciall membrie of
the Congregatione, appointit be God, representing the hale
Kirk, to tak ordoure in maters of debat concerning Faith.

Heir followis M. D.

Second Reasone, quhairby he laboures
to confirme his Firste Conclusion,
without Scripture.

GIF there be sum (as I think there be mony) quhilk
ar stiff neckit, bearing perpetuall disdaine aganis the
generall Councels, specially, sic as wald haue libertie to thraue
the Scripture to thare appetite, despiuous of vaine glorie, and

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to be thocht singulare in thare awin opinione. I will ask thaim of ane questione, quhilk is verray easy till answer to, thar is, gif euer thare was ony Hereseis sen the tyme of Christe, or nocht? I am sure thare is na man sa schameles, and he war neuer sa dounit in Heresie, bot he will grant thare hes bene mony great hereseis. For quhy? thare is nocht ane article of our faith, bot it hes bene impugnit, and brocht in dout againe be Heretykis, affermand thare hereseis, for the maist part all be Scripturs, falslie alledgit, and interprete. Than wyll I speir, giue thare was ane ordour tane to suppress the hereseis, or nocht? I am sure thare is na man wyll thynk that God neglectie the Congregatione, that it sulde lyue in perpetuall debair, for the faith, and na ordour to be tane thairupon.

Than wyll I inquire, quhar was the ordour (giue it was nocht be the generall counceils) quhilk was tane? treuly I beleue, thare wyl na man schaw ane vther meane, quhareby heresie was suppressit, bot be the generall counceils, specialie quhilk rays of the wrang vnderstanding of the Scripture of God, as all hereseis commonlie dois.

Than sen we ar assurit that thare hes bene mony abhominable hereseis in contrare our faith, and the ordour, quhilk was tane for the sampn, was euer onelie be the Generall counceils dewly conuenit, it may be iustlie inferrit, that the generall counceils was the membre of the congregacione, sterit vp be God, representing the vniuersal kirk of God, hauing denomination, strength, and effect of all the membris of the Congregatione.

I beleue thare is na man of reasonable Iudgement, bot he wyll thynk that thir twa argumētis aboue rehearsit sufficientlie perswadis, zea, and conuictis the generall counceils to be the member of the Congregatione, representing the vniuersal kirk of God.

M. Thome Davidsons Answer.

I Grant that thare hes bene mony hereseis sen the tyme of Christ, and that we haue exmple in the Scripturs, quhareby we may vnderstand, that be the worde, and Spirit of God, thay war suppressit. Acto. 15. Bot quhare he sayis, treuly I beleue, thare wyl na man schaw ane vther meane, quhareby heresie was suppressit, bot be the generall counceils, quhilk rays of the wrang vnderstanding of the Scripture of God. I am not trewly of this beleue: bot affermis that na hereseis sen the Apostles dayis, nor in thare dayis, nor before thare dayis, hes bene suppressit be generall counceils, quhiddel thay hereseis hes rylin of the

of the wzang vnderstanding of the Scriptures, or nocht. Bot all herefeis hes bene suppress be the haly Spirit, and worde of God. For nocher counsell nor Kirk, quhow vniuersall or particulare that enir it was, can say (as he interpretis the kirk or counsell) that the greatast heresie that enir was, was heresie: nor zit can it say, that the rythe vnderstanding of ony hard & difficile place of the Scripture, scerfurth be the greatast Doctor, that enir was, is the ryche vnderstanding thareof: nor the wzang vnderstanding of the same Scripture, scerfurth be the greatast heretyke that enir was, is the wzang vnderstanding thareof, without the haly Spirit, and the worde of God. For it is only thay, that may assure vs in our conscience, of the trew vnderstanding of the Scriptures. For giue we mycht say, of twa interpretations of ane harde place of Scripture, that the ane war heresie, and the vther nocht: or of ony difficile place, that this war the ryche vnderstanding thareof, and this nocht. at oure pleasour: than we mycht leid men to ony faith we please, as we war Lords ouer thare faith, quhilk war ane arrogant thing.

Tharefore, quhen the Kirk of God, or ony primate membre thareof, hes ane doutsum questione, or cōtrouerfie in ony mater of religion, as is all herefeis, it aperteinis to thaim be sic ordinarie meanis, and graces, as the haly Spirit hes idewit thaim with, to see, quhilk of the partis of thare doutsum questione, aggreis with the Scripture of God, and quhilk nocht, as the Apostles did. Acto. 15. And that the vnderstanding, quhilk is found of the difficile scripture, that is socht for ony cōtrouerfie, consent, and aggre with all vther places of the Scripture, preceeding and following, and disaggre with nane: quhilk is to be socht, as Augustine teachis vs sayng, be the things following of the same text, and that quhilk is adioynit thareto, the dout, or the repugnance, is to be tane away. Libro. 3. de Doctrina Christiana Cap. 2. et contra Faustum Manicheum, Libro. 9. Cap. 67. He sayis nocht that the dout is to be tane away be the general counsell, or be the Doctors, bot be the thingis following of the same text, and that, quhilk is adioynit thareto. Quhilk being tane away (nocht be the Kirk, or ony membre thair of, bot be the worde of God) it aperteinis to the Kirk, and euery membre thareof, to consent with that part of ony doutsum questione, in maters of Religion, that the Scripture of God aggreis with: & disassent fra that part, that the Scripture disaggreis with, as the Apostles did, in the counsell of Iernsalem. And efter that the heresie be suppress, be the Spirit, and word of God: it pertenis to the hale kirk, to adioyne that authoritie,

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quhill God hes geuin to it, to the part aggreging with the Scriptures. As for exemple, and this doubt, or questione war mouit in the kirk of God. Is it lesun to ony man, to make to him self ony grauin Image, to bow doune thareto, in the Temples? Than quhat can the kirk, or Councell say thareto? na thing: quhill thay luik quhat the Scripture of God, the testimoneis of the haly Spirit, hes Iudgit and determinat. And because the kirk, or Councell, in the Scripture findis, that Images is forbiddin, and condemnit be God, all the godly members of the kirk, and Councel consentis to the haly spirit, and Scriptures spokin be the members of the kirk (as his mouth) and be the authoritie that God hes geuin to the kirk, it commandis, that thay that makis Images to thaim self, to bow doune to thaim, & worship thaim, be haldin as Ethnikis, and Publicanis: or efter ane admonitione, or twa, that all men flee fra thaim, and as Idolaters, that na man tak meat with thaim. Siclyke, there is ane great controuersie, betwix the Protestantes, and the Papistes, vpon the vnderstanding of this wordis, that Christus Iesus said in his Supper: This is my body, ilk ane thinking thaim self to haue the rycht vnderstanding heirof. Than quhat sall the kirk of God do in this mater? Sall it stand onely to the determinations of the Councels, without farder tryall taking in the mater? Or to the determinations of the best learnit men? nother. Bot the kirk, and the best learnit men, that euer was, shold luik first be the ordinarie meanis, and Scriptures, quhill is the vnderstanding heirof. And because the Sacramentall speechis of the Scriptures, seruis best to oppin this place of the Scripture, for the quhill the controuersie is. Tharefore the Protestantes, seing the Scripture of God, in the Sacramentall speechis, to gif the Name of the thing, that is signifieit be the Sacramentall signe, to the signe: as in the. 11. Chap. of Exod. Quhare it is writtin: This is the Pasouer of the Lorde: and quhare sall we prepare to ther, the Pasouer? Math. 26. This is my Couenant, Gene. 17. Quhill is als mekle to say, as this is the signe of the Pasouer. This is the signe of my Couenant. Swa the Protestantes seing, that this is the vnderstanding of this Sacramentall speechis, to the quhill, this Sacramentall speech (this is my body) is alyke. The Protestantes is assurit be the worde of God, to haue the rycht vnderstanding of this place, this is my body. For as the kirk of God, and the mebers thareof, consentit in all aiges, this to be the vnderstanding of this Sacramentall speech, this is the Pasouer of the Lorde,

this

this is the signe of the Pasche. Siclyke it shoulde consent, that of this Sacramentall speech (this is my body) this is the right understanding thereof, this is the signe of my body. Not that I meane, thare to be onely one baite signe, but one Sacramentall signe, with the quibill. God exchebitis to the receauer worthely, that thing quibill is signifieit be the same signe. And not onely shoulde the Kirk consent thareto, but all wa, be the authoritie it hes of God, it shoulde commaund it awin members, to haue all thaim, quha beleueit the bread and the wyne, to be transubstantiat, in the body and blude of Christ: or Christe Iesus body to be incloset within the formes of bread and wyne, as Euthukis, and publicanis (as all Papistes shoulde be halde amangis trew Christianis) and to see fra thare company, as Heresykes, and Idolaters, quha be the determinations of thare Councels, without Scripture of God, hes commaundit, as Lordes ouer Christiane mennis Faith, that all men beleue the bread and wyne to be transubstantiat in the body & blude of Christ Iesus, als lang and braid, as he was bozne of the Virgine Marie, and crucifeit on the Cence, vnder the formes of bread and wyne, quibill altogether is wickit. For thare is na Councel, that can moue any man to beleue any thing concerning Religion, be ony authoritie, that euer thay may alledge thaim self to haue, without Gods worde. For Augustine sayis, that it is necessaie to be prouin, be the manifest testimonies of the haly Scriptures, that we wald war beleueit. Contra Epist. Petili. Donatist. de Unitate Ecclie. Cap. 19. Siclyke he sayis, he wald nocht haue beleueit the Euangell, without the authoritie of the Kirk had commaundit him. Contra Epist. Manichei, quam vocant fundamenti. Marke weill his worde, comonit, and nocht mouit: for be this worde comonit, he meanis, that the authoritie of the Kirk, or decretis thareof, is nocht sufficient be thair self, to moue any man to beleue the Euangell, bot with the Spirite and worde of God, to comoune the myndes of Gods chosin people to beleue. Wherefore, sen nother the scripture of God, nor the Doctoures sayings, nor zit na gude reason, teaches vs to seik the suppressing of Hereseis, or the ryght understanding of the Scriptures, fra the wraig, bot at the haly Spirite, and the worde of God: I beleue W. N. nor na godly man will attribute to the generall Councels, that thing quibill appertenis onely to the haly Spirite, and the worde of God: as is the suppressing of Hereseis, and the discretions of the ryght understanding of the Scriptures, fra the wraig, whereways the world wald lue in perpetuall debair, and con-

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entione, without the heresies war suppress, be infallible and eternall things (as is the haly spirit, and the worde of God) and nocht be generall, or particulare counsels, that may baith distaunc the world, and be distaunt.

And giue ony man wald object, that the Kirk of God hes receauit sum Scriptures, as Canonically, and hes refusit others, as Apocrypha: Quharefore it appearis to be sure, that the kirk hes power onely to decerne, and Iudge the Scriptures: and hauing power to Iudge the Scriptures, farre mair sulde it haue power (as appearis) to Iudge, quhilk is the rycht vnderstanding, and quhilk is the wjang of the Scriptures, and swa persequente to sum men, al wyl appeare to be wjang, that we haue said. I answer, that the Kirk receauit the Scriptures, na vther wayis, than thay war offerit, and deliuerit be thaim, that wrot thaim to the Kirk: quha was knawin surely be the rest of the Kirk, to be full of the haly spirit: bot thay war nocht offerit, nor deliuerit to the Kirk to be Iudgit, or to be receauit be the Kirkis Iudgement. Bot of thay Scriptures that was deliuerit, as Canonical be the Apostles, and the Euangelists: the Kirk fra tyme to tyme, hes borne faithfull wyenes thareof to the posteritie, that thay war Canonically, of the quhilk the Kirk could neuer take on it to Iudge. For the Apostles & Euangelists of thare awin wyl thesist nor, to bying in the Kirk ony thing, bot that, quhilk thay receauit fra Christe, faithfully thay schew it to the Nations, as sayis Tertuliane. For as the Scriptures of the auld Testamēt, was not Iudgit be the priests is, nor Ministers, nor be the Synagog to be Canonically, or Apocrypha: bot was kepit (as sayis Augustine) in the Temple of the Hebrew people, be the diligence of the succeeding priests Deut. 31. Josue ultimo. Deby. 9. Swa the Kirk, nother receauit, nor refusit, nor zit Iudgit it ony Scripture, be it awin autentic, bot thay buikis, quhilk it receauit fra the Apostles, and Euangelists: Ien the Apostles, and Euangelists dayis, without interrupcion of tyme, hes brocht thaim on to this tyme. Contra Faustum Manichum, Lib. 18. Cap. 1. 2. And in the same buke he sayis. Cap. 4. quhen the Apostle Paule, efter the Ascensione of the Lorde, was callit of the Heawin: giue he had nocht found the Apostles lyuing, with quhom he mycht haue appearit, to haue bene of the same fallowship be communication, and conferring of the Euagell with thaim, (Galat. 2.) the Kirk on na wayis had beleuit him. Be this sayings of Augustine, it may be clearlie sene, that the Kirk of God, nother admitit, nor refusit the Scriptures, be it awin autentic. Bot because

because the kirk of the Apostles dayis, had communicatiōne and
 conferring of the Scriptures with the Apostles, and Euange-
 listis: and thay Scriptures that the primitive kirk receauit of
 thare handis, the kirk succeeding, as ane faithfull wyneis, hes
 brocht thay Scriptures to be beleuit on to our dayis. And thare-
 fore nother kirk, nor counceils had power to Iudge the Scrip-
 turs, nor to decrene the rycht vnderstanding of the Scriptures
 fra the wiang, be thare Iudgement & pleasour. For Augustine
 sapis Lib. 12. confession. Cap. 22. it is nocht lesūm of sa hie
 autoritie to Iudge, nor zit of thy bukke: 3ea, suppose thare be
 some thing thare nocht manifest, because we submit to it oure
 vnderstanding, and we halde it sure, 3ea, and if that is hid to
 our spirit, tyehtreouslie & trewly to be said. Ane man quhow-
 beit he be now spiritual, and renewit in the knowlege of God,
 according to his Image, quha hes creatit him, nochtheles, he
 sulde be ane doar of the law, and nocht ane Iudge. Therefore
 the Apostles being in the primitive kirk, quha be the inspirati-
 one of the haly Spirit, v. 24. the Scriptures: & deliuerit thaim
 to the kirk (manifestlie contenting all thingis, that concernit
 faith, & gode maners) the kirk hes borne witness of thay Scrip-
 turs to the world, that thay war Canonitall. Bot efter that
 this was done, it was nocht lesūm to the kirk succeeding, to in-
 terprete thay Scriptures at thare pleasour: bot the Spirit of
 Christ, first was to be hard: and the mutuall consent of all the
 places of the Scripture, was diligentlie to be cōsiderit, of the
 quhilk, we haue this familiare example. As quhen the kingis
 letters cummis to ony Citie, the Jewlars and gouernours of
 the Citie, of ane custome may take tryall, giue thay letters be
 sensit or nocht, that is presentit to thaim in the kyngis name.
 Bot quhen thay vnderstand, thay letters not to be senscit, nor
 corruptit, it is nocht lesūm, at thare pleasour, to alter, or change
 thaim, nor to mak expōitiōne, or glose on thaim, bot obey the
 kyngis cōmand, as it is setfurth tharein. And na vther wayis
 can we iudge of the Kirk: for quhowbeit it is ane faithfull keipar
 of the Scriptures, zit it is nocht lesūm to it, to constitute ony
 ether thing of thaim, vtherwayis than God hes determinat.
 Quharfore, sen the counceils (as he interpretis thaim, the cheif
 Pastours of the Vniuersall Congregatione) is men for com-
 monlie blynde affectionat, & dull of spirit, and takis on thaim
 to decrene, and determine thay thingis that is proponit in
 thare counceils, quhilk appertenis onely to the Haly Spirit,
 & word of God: I say na man is obliet to subscribe, or cōsent to
 the sentence of thay Councils, mair nor to the sentence of ane

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private man, be reasoner of the Councils. Not because, that
aggre with the worde of God (quharein is content the mynde
and will of the haly Spirit) approuing it to be trew, be the
quhilk it takis the strength, efficacie, and denominatione. For
gis Peter (quha appearit to be ane Pillare of the kirk (Gal. 2)
and was sa great Apostle) had errit, and Saule had nocht re-
sistit vnto him, quhat sall we say than of the Congregatione of
men, that is led by and doune with affectionis, blyndnes, and
errour, as hes bene many of the Councils, sen the Apostles
dayis, in the quhilk, thare hes nocht bene sa mekle, as ane
schadow of the haly Spirit. Tharefore, lat all thingis con-
cerning Religion, be brocht to the Scripturs of God, the
testimoniis of the haly Spirit, the twiche staine, and equale
Iudge, that be thay things that is certane, and stable, ordour
mat be tane in doubtful maters. And not to lat doubtful maters
be Iudgit be vncertane, and mutable thingis. For as the Spirit,
and worde of God is solide, and immortall, and full of veritie,
swa is thare decretis, and sentences eternall, and immortall:
and as men (quhow great nombre that euer thay be) is mortall,
mutable, and be nature geuin to lie: Swa thare decretis, and
sentences, is vncertane, changeable, and neuer wanting
suspitione of falsit.

For zit I wald not, that ony man thocht me of that mynde,
that I wald haue all thingis drawin to the tryall of the Scrip-
turs: as that I wald haue godly, and weil learnit men, not
hard in godly counsels, quha hes the ordinarie meanis, quhare
by the Spirit of God geuis the vnderstanding of his Scripturs:
or that I labour to euacuat the authoritie of the Kirk, or
Councils, and to haue the godly Fathers, and members thare-
of negleccit. For I wald haue the Kirk, the Councils, and
Fathers thareof, quhow godly that euer thay war, acknowl-
edging the thingis, that properly apperteneit to the haly Spirit,
and the worde of God (as is suppressing of Heresies) nocht to
apperteneit to thaim: And that thay war bot as instrumentis,
inquit and vsit be God, to mak manifest vnto the world (as
his mouth) the treuth and veritie of all controuerseis: as thay
ar determinat, and decretit be his Spirit, and liuely worde.
And tharefore, quhare he sayis, in the beginning of his argu-
ment. If thare be sum (as he thinkis thare be many) quhilk
ar stiffneckit, bearing perpetuall disdain aganis the generall
Councils, specially, sic as walde haue libertie to thraw the
Scripturs, to thare appetite, desyrous of vaine glorie, and to
be thocht singulare in thare awin opinion, I submit my self
to the

to the Iudgement of the Reader, quibbere we be worthy to be
 callit firste accair, and deacers of discorde agins the Councils,
 that wold haue the iudgement of Councils, and all men, quhat
 summeit thay war subiect, to the Iudgement of the Spirit, and
 worde of God: or thay, quha will nocht subdew thare vnder-
 standing in the seruice of Chryste, bot wil haue his word iudgit
 be the vncertaine, and arrogant Iudgement of men. And gif
 we seik ane libertie, that contenis vs within the word of God,
 and is content that we, and all our actionis be iudgit thareby,
 or thay, quha wald haue the Scriptures, and thare interpretati-
 onis, quhow godly that ener thay war, subiect to thare coun-
 cels, that is, to thare awin Iudgementis, and to haue na grea-
 ter strength, nor be thare Councils, be thare Doctours sayings,
 yea, and thare Papis decretis thay receaue. That quhen ane
 of thir seuit thaim nocht to thare libertie, that thay mycht loup
 to ane vther, fra the Scriptures to the Councils, fra the Coun-
 cels to the Doctours, fra the Doctours to the Papis decretis,
 as it war ane fox, loupvnd, fra hole to hole, seiking ane streth.
 And I wald we war iudgit, quibder we be thrawers of the
 Scriptures, that despyis Scriptures, to interpretate Scriptures, or
 thay, quha wald haue thaim itterpiere be the Councils, thrawig
 thaim to the Iudgement of men. Or quibder we be despyous
 of vaine glorie, and singulare in our awin opinione, that refer-
 ris the glorie of all gude Councell, the decretis, the suppressing
 of Hereis, and the rycht vnderstanding of the Scriptures, to
 God, and his worde, or thay, quha attributis the halding of
 Councils to thaim self, and furth setting thare decretis to the
 world, as the decretis of men, to be obeyit as the decretis of
 God, vsurping to thaim self, the suppressing of Hereis, and
 vnderstanding of the Scriptures, quharein thay schaw thaim
 self, mair nor singulare in thare awin opinione.

Their followis M. Q.

Thide Argument, groundit vpon the
 Scripture, quhare with he confermis his
 Conclusion principall, as he alledgis.

Nochtheles, perchance there is sum sa Religions, and
 clene fingerit, that thare wyll na thing perswade
 If u

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chain without Testimonies of the Scripture, we will schadowe with all latitude the curious and intricate. and on this manner. it is written be the Prophete Agge.

Great shall be the glory of this latter house, more than the first, I will aske at the, what is signified be the latter house, but Christis Congregatione, and which unite together in one faith, be Baptisme? What is signified be this first house, but the chosen people of God, which were before the law of the Euangell? haue we nocht expresse in Deuteronomie, that promise was had in the auld Law, quhen summeir questions or debait rays amangs the chosen people of God, for the vnderstanding of the Law, recours was had onely to the Priests of the Trybe of Leui, and the Judge, to be pacifier in all thair doubts, and that the people shuld in no wayis make questions, vnder the paine of death. But to reccare the Iugement of the Ministers, which was war for the tyme. Let thow nocht than be the words of the Prophete, aboue rehearse, compellit to say, that the Ministers of the new Law, (which occupie the place of the Priests of the Trybe of Leui, sea, and heare place) hes the same place, sea, and are greater place, to stay all doubts, which is as a natis the rest of the members of the Congregatione, for the vnderstanding of the Scriptures, and Law of God. And vtherways, quhow shall the words of the Prophete be of veritie? saying, that the glory of this latter house shall be more than the firste, giue thare be nocht als sufficient ordour provided be God, to stay all doubts, which is as amangs chain of this latter house, and giue the Ministers of the Law haue nocht als great place, to take ordour in all matters of debait concerning the faith of chain, which is of the latter house, as had the Ministers of the first house.

Thane we sall (conforme to Gods worde, and vther guide reasons) conclude the generall counsels dewly educit (which remain at the Ministers of the new Law) to represent the vniuersall Kirk of God, hauing full power, and auctoritie of God to take ordour in all matters. which is at in debait (speciallie to deterne the right vnderstanding of Gods worde for the way) as had the Ministers of the auld Law, and rather greater.

M. Iohne Dauidsonis Answer.

AS to this third Argument, that he groundis on the Scriptures alleging Agge. 1. and the 17. Chap. of Deuteronomie, I will lat his interpretations of the first and latter

ter house gang with him: because it makis lytle to the purpose. But as to the Secord part, in the quthilk, because he is far waunder by the ryght way, I may answer: quhare he sayis, haue we not expresse in Deuteronomie that promissione was had in the auld Law, quhe euer questione, or debat raise amangs the cholin people of God, for vnderstanding of the Law, recours was had only to the Priestis of the Tribe of Levi, & the iudge. in the quthilk he is far dissant, thynking hereby, that God send Thaim to the Priestis, and Iudge, for the vnderstanding of the Law of God, for gif he had lukt to the text, he sall fynde, that it speakis of na siclyke thing, nor it sayis gine ony difficult & doubtful thing to the (that is Iudge of ony Citie) in Iudgement ryie, becuise blinde and blinde, pley and pley, plaig, and plaig, in the maters of controuersie within thy gates, &c. and thow sall cū on to the Priestis of the Leuitis, and on to the Iudge (president, or gouernour) that salbe in thay dayis, &c. First it may be here clerelic sene, quhow that this place seruis na thing to his purpose, that he walde be at, for the thing, that the Scripture speakis of first heir in generall (as commonlie it dois in many other places) it exponis the same beuere in special, be membris, in the Chaptours following, of the same kinne, as becuise the slauerer of the Innocent, and innocent, becuise slanchter of lett purpose, and be thare, becuise byas, and sellars, Contractors in Ciuile actions, and becuise plaig, and nocht plaig, and siclyke vther Ciuile maters, vnderstand be this three termis, blinde, pley, and plaig: vnder the quthilk, na mentione is maid of the vnderstanding of the Scriptures: nor thare is comprehendit, the hale Ciuile controuersies of the auld Law, quhare in the Leuiticall Iudge or president, sulde haue schawin to the Inferior Gouernours of the Citis of Israell, the sentence of Iudgement, as the Leuiticall Priestis, keipars of the Law, had geuin him counsell, be the law of God: At quhome thare was na Iudgement for the vnderstanding of the law, nor yet this text makis na mentione of ony power thay had to rige, hie to schaw be the Law, to the Inferior Iudgis, quhow thay sulde pronunce the sentence and Iudgement of God, content in his law, of ony difficult thing that happenit within the Citis: quha in this place of Scripture, is nocht properlie callit ane Iudge, nor ane president, or Ciuile Gouernour (efter the significations of the Hebrew terme) because, he was Executor of Gods Iudgement (as God desyrit Salomon, to be, nocht ane Iudge, nor ane Executor of his Iudgements, 1 Reg. 3. 12.) Quha is heir in this Scripture, conioynit together, with the

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Priestis, to figure the Kingly Priesthead of Christ Iesus, and
 baith was Priest and king. And therefore this President, that
 is heit commonly callit ane Judge, he was not ane Judge, be-
 cause he Judgit ony thing be his awin worldly reasones, or
 wir: bot because he was executoure of Gods Judgement, and
 pronouncit (as the mouth of God) betuix God and the inferior
 Judgis, the thing that was determinat be God, and Judgit
 be his Law. For quha pleasit to consider the Text, thay may
 plainly see, the Judgement is referrit to the Law of God, and
 the schawing of the sentence of Judgement, the telling, the in-
 forming, or teaching, is referrit to the Priestis, and the hie
 President, suppose it was onely, bot for Ciuille actions amangs
 the people, that he was constitute President be God: There-
 fore in this place of Scripture, it was nocht the mynd of God,
 to teach ony ordoure for the vnderstanding of the Scriptures,
 bot for the Ciuille controuerseys, amangs the people, he schawis
 quhom at the inferior Judges sould seik the Judgement, as he
 hes determinat, and desynit in his Lawis, for doutsum and
 difficill maters. For in the auld Law, thay Judges followit
 onely the literall sense of the Scripture, for the quibilk, thay
 had na controuersey, bot thay keipit the ordinance of God, as
 he requirit thaim be his writin word. Wherefore his argu-
 ment of similitude, betuix the Ministers of the new Law, and
 the Leuiticall Priestis, and Judges, be the wordis of the Pro-
 phet Aggee, that he alledgis, compellis me, nor na vther mā
 to say, that the Ministers of the new Law, hes the place of the
 Priestis of the Trybe of Leui, to stay all doutis, quibilk ryis
 amangs the rest of the members of the Congregatione, for the
 vnderstanding of the Scripture, and Law of God. Bot dissua-
 dis me allutterly, for be the cumming of Christe Iesus, the Le-
 uiticall Priesthead endit. And therefore, it hauing na maie
 place, the Ministers of the new Law, occuppis nocht the same
 place. Bot Christe Iesus, raise vp efter ane vther similitude,
 to wit, the similitude of Melchisedec, and occuppit his place
 in the hie Priesthead, and because this Priesthead of Christe,
 was nocht carnall, and changeable, as the Leuiticall was,
 bot spirituall, and Eternall, he hes maid vs all Priestis, baith
 men and women, to offer vp, na carnall, nor fleschly things,
 bot our selues, ane kinely and haly Sacrifice, quibilk standis in
 the refusing of our selues: befoze the quibilk, there is nane of
 our Sacrifices (as is our Prayers, our Almous, and all vther
 godly workis, that he requiris of vs in his Law) acceptable
 vnto him. Wherefore, nother the Ministers of the new, nor
auld

Law, had sic power grantit to thaim be God, to stay ony doutis, or to decreene the rycht understanding of the Scripture fra the wraig, bot only the haly Spirit, and the worde of God: quibilk may be easily persauit be the Scriptures, and reasons foresaid, quibilk war tedeous againe to repete. And this makis na derogatione, to the wordis of the Prophet, to be of veritie, suppose, nother the anc, nor the vrther house, ascribe to thaim the staying of doutis, in the Scriptures. For the glorie of the Second house standis nocht in the staying of doutis, bot in the excellencie of the Spirituall giftis, that was exhibit to vs in the cumming of Christe. For thare could na greater glorie be grantit to the Second house, than quhen the maiestie of God the Father appeirit, in the presence of his Sonne Christe, be the quibilk, the Second house, had all thing that was requirit to ane solide, and perfyre glorie.

And granting to **M. D.** for Disputacionis cause, that the Ministers of the new Law, occuppit the place of the Ministers of the auld Law, yea, or ane greater place, as he alleddis, it sall mak na thing to his purpose, bot rather contrare to the same: for we see, that thay Preistis, quha succedit linealy to Aaron, held ane Councell in the Apostles dayis, as is writtin. Acto. 4. quibilk was mair dewely conuenit, nor was the Councell of the Apostles (of the quibilk, mentione is maid in the 15. Chap. of the Actes) gif we will hald the conuentione of the cheif Pastours, and Bischoppis, ane dewely conuenit councell, of the vniuersall Congregatione: for the Text bearis this words. It come to pas on the mozne, that the Princes, Elders, and Scribes, was gatherit together at Ierusalem, and Annas the cheif Preist, and Caiphas, and Ion, and Alexander, and als many, as war of the kindred of the hie Preistis. First, heir we finde the Romane Princes, quha had the gouernance of Ierusalem at that tyme, conuenit with thaim, the Elders, and Scribes, quha had the knowlege of the Law: for na man was admittit to be Preist, or Scribe, without knowlege of the Scriptures. Siclyke, thare is heir namit, specially the hie Preistis that conuenit, with all thare kindred, quha was institute hie Preistis, as God had ordanit in his Law, and approuit be the people, as our Preistis hes nocht bene this mony hundred yeris bygaine. And thay mycht haue said, that thay succedit to Aaron, Eleazar, Abiathar, and sic others, abone ane thousand, five hundred yeris, gif we well compt fra Aaron, to the Apostles dayis.

Now I beleue na mā can deny, bot this was ane general coun-

cell dewly consent (taking an generall counsell for the chiefe
affaires of the vniuersall congregations). 3. It, because may
want the president of all good counsell, the holy spirit; & thus
nocht to the Iudgement of Gods word, quhar of Iudgit in
the matre thay consent for, thay could not haue decreit the
rycht vnderstanding of Gods word fra the wrong, nor it could
thay suppress an hereis, but thay stablish the ground of all
hereis, quhilk was, that the Apostles sulde nocht preach, in
the name of Ihu Iesus. And as we haue schawin, this ge-
nerall counsell of the Ministers of the auld Law, to haue doit
to the bely, & schamefullie geit, we can conclud na richt thing
of the Ministers of the new law, and thare counsels, quha in
thare counsell beiris nocht nist the Iudgement of the spirit,
and worde of God. Alwa because the Howis hes the Scrip-
tures of God of the auld Testament, contempning the effect of the
new Testament, and moir despyekit and obstinat papistis hes
haid the new, and auld Testaments. And alswaion of thair
hes the ordinair means, quhareby God blis commonlie to
give the vnderstanding of his Scripture. For withstanding
may can nocht decreit the rycht vnderstanding of the Scripture
fra the wrong: & that only, because thay want the holy spirit,
the onely spirit of allsoide and sure discretione. Quharefore
the Ministers of the auld or new Law, hes nocht be thare suc-
cession, or places occupying, the discretione of the rycht v-
nderstanding of the Scripture fra the wrong, bot of the spirit,
and worde of God. And tharefore nocht conforme to Gods
worde, nor good reason fall A. D. conchor (as he allegit
he dois) that the Generall Councils (quhow dewlie that cun-
they be consent) has be ony way full power and autorite
of God, to decreit the rycht vnderstanding of Gods word fra
the wrong, as the Ministers of the auld Law had, for the
Ministers of the auld Law, had na siclike power, that can be
schawin be Gods worde.

Heir followis M. C.

Confirmation of his conclusion, ground it (as he
alleges) on the Syriac Chapter of the Actes:
as after follows. &c.

For farther confirmation of our purpose thou shalt marke
it that is written in the 15. of the Actes of the Apostles, as
after follows.

AND Certaine men quihiks come fra Ioboue, and teacht
the Iudeim. excepte be Circumcut after the maner of
Moses, ze can nocht be sauit. Socht ane lytle seditione being
mouit to Paule & Barnabas, agenis thaim, than thay decreit,
that Paule and Barnabas, and certane others of thaim sulde
passe to Ierusalem vnto the Apostles, and Eldars, about this
questioun. Quhen thay war cumin to Ierusalem, thay war re-
ceaut with the Congregatione, and Apelles, and Eldars.
Than raise certane of the Sect of the Phariseis, quihiks did be-
lene saying, that it was needfull to Circumcise thaim, and to
command thaim to keip the Law of Moyses: and the Apostles
and Eldars, come together to reason vpon this matier. Quhe
there was mekle disputatioun. Peter raise vp & said vnto thaim
ze men & brethren, ze knaw quhow lang quhyle syne, God che-
sit amangs vs, that the Gentiles be my mouth, soude heare the
worde of the Euangel, and belene. (And efter followis the same
Text,) and quhen thay held thare peace, James answerit say-
ing, ze men and brethren harkin on to me, Symon sauld zow,
quhow God at the beginning visit the Gentiles, to receaue
thaim, ane peple in his name: to this aggreis the words of the
Prophecie, as is wyrtin: efter this wyll I retorne againe, and
big the Tabernacle of Dauid, quhilk is fallin down (and af-
ter that James had cytir, & conferit the Scriptures, it follow-
is in the Text.) Quharefoze I Iudge that we trouble nocht
thaim, quha fra amangs the Gentiles, ar turnit to God, bot
that we writ to thaim, that thay abstene fra fylthines of Idols,
fra fornicatioun, fra it that is wyrcit, and blude.
Beneuolent Reader, giue thow diligentlie wyll marke & con-
sider the wordis abone rehearlit. How fall synde & perceaue
diuers godlie and proper Lessons aggregable for the establisshing
of our purpose. Firs thow fall mark and consider, that albeit
Paule, and Barnabas (as the Scripture teachis vs) war twa
Apostles appoyntit be God to be Prechours, to the Gentiles,
and that thay had the Spirit of God, to preache the treuth and
veritie as Paule him self testifies i many places) zic wald thay
nocht be sa bauld, as priuaty to decerne vpon the questioun
mouit in the Congregatione, vnto the tyme thay com to Jeru-
salem, quhare Peter the cheif Apostle, was with the rest of the
Apostles, and Seniors. Be this example of Scripture, we ar
sufficiently instructit, na priuate number (quhow godly or
weill learnit that euer thay be) to be sufficient, or genand to
take ordoure in maters concerning Faith, and Religion.
And als we may perceaue, quhow vaine and vncertane is the

The Confituratiōe of M. N.

Judgemēt of many i ther dayis, that foulisly followis and ad-
dicens thaim self to the wicked opiniōe, of sūm priuate factious
men, towart the interpretatiōe of the Ancient generall Coun-
cels, to quhom it apperthenis (be the ordinaunce of Almightie
God) till interpretē Scripture. &c.

M. Johne Dauidsonis Answer, to M. N.
Firste Lessonē, that he hes collectit
of the Text foresaid.

Of M. N. Lessonē and exemple, quhilk he inferis of
the foresaid Text, I haue learnit twa Lessonis, quhilk
being schawin, I sall herefter declare God willing, that he
hes nocht markit, and gatherit sa weil of this Text his lessonē,
as he beleuis. And my firste Lessonē, is this, quhare he sayis,
that the Apostles, Paule and Barnabas, appointit be God,
hauing the Spirit of God, wald nocht tak on thaim to decerne
primarily vpon the questiōne mouit in the Congregatione, vnto
the tyme thay come to Ierusalem. I learne than, that the
Dapis, quha is na Apostles, bot men wanting the Spirit of
God, hes bene in the wrang, this mony hundreth zenis, taking
on thaim to decerne maters of Faith, and all controuerseis in
Religiōe: quhom I beleue M. N. will hald to be na general
Councell. My Second Lessonē is, quhare he hes learnit be
this exemple of Scripture, that na priuate number, quhow
godly and well learnit that euer thay be, to be sufficient to tak
ordour, in maters concerning Religiōe, and Faith. I learne
gif his Lessonē be trew, that all the Doctours hes labourit in
vaine, quha is labours was principally, to haue had the trew
vnderstanding of the Scriptures, and herefeis suppress, quhilk
was nocht els, bot to tak ordour in maters concerning Faith,
and Religiōe. Yea, and I am assurit, that thare was neuer
ane Councell, that disputit sa quickly, be the ordinarie meanis
(quhareby God geuis the vnderstanding of his word) aganis
sa mony errors and herefeis, as ane Doctour Augustine hes
done, and vther priuate men. Quharefor, gif M. N. will
accuse men of foulishnes, for following of priuate writars,
efter his worldly Judgement, I beleue thare warldly folish-
nes, salbe wisdoome before God. And quhare he callis thaim
factious men, because thay will not subserue to Scripturales
Councels, as he dois, I wald he conferrit the new writars,
with

with the auld writars, and Counceils: and I doubt not, but he shall finde als quick declaratiōne of Scriptures in the new writars workis, as in the auld writars, or thare Counceils: And for the veritie of this matre, I appeal to his awn conscience, Read, and conferre thaim together, quhen he list. Now that he hes nocht markit well his Leciōne, I proue on this maner.

Paule writing to the Galathians. 2. Cap. sayis. Efter foureene 3er, I went by to Ierusalem with Barnabas, and tuk with me Titus also. And I went by be reuelatiōne, and conferrit with thaim the Euangeli, quhilk I preach amangis the Gentiles. Hierome wryting on this 3er, affirmes this Journay of Paulis to Ierusalem, to haue bene, quhen the disputatiōne, for the abolishing of the Ceremonies of the auld Law was had, betwix the beleuers of Antiochia and the Iowes And so being as Hierome affirmes, quhais saying I beleue W. D. will nocht put in doubt. Than be this foresaid 3er, we may cleirly see, that Paule and Barnabas, went not by to Ierusalem, as doutsum of the thing, quhilk he had preachit ane lang tyme, to the Antiochians that beleuit, quhilk was, that it was nocht necessarie, to thaim to be circumcist for thare Saluatiōne. Bot because thare was sum of the Brethren in Antiochia, that doutit gif that Paulis doctrine was trew or nocht.

Thay hearing sum fals brethren, aduersours to Paule, quha vnder the culloure and name of the Apostles, that was in Ierusalem, preachit that it was necessarie that the Gentiles that beleuit in Antiochia, shuld be circumcist, and that the doctrine of Paule, was contrare to the doctrine of the Apostles in Ierusalem, quhilk mycht haue causit men of ane sincere Faith, to haue doutit, hearing the doctrine of the principall Doctours disaggre: he ascendit to Ierusalem. And I conferrit (sayis Paule) the Euangel with thaim, that I preach to the Gentiles, quhilk as Hierome notes on this worde,

is, quhen thay things that we knaw, we conferre with ane frend. And, as in his bostum, we lay it, that thay things that we knaw, with ane unisforme Councell may be approuit. Therefore, be Hieromes sayings we may vnderstand, that he ascendit nocht, that the rest of the Apostles shuld haue teachit him: For it is ane vther thing to conferre, and ane vther thing to be teachit, for betwix thaim that conferis, thare is equalitie, and betwix the Teacher, and him that is teachit, thare is inequalitytie. Quharefore he ascendit to rehears, that quhilk he had teachit to the effect, that thay of Ierusalem mycht subscribe to the

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truth with him. Nocht that his preaching, quibik was the veritie of Gods worde, uedit the consent or witnessing of men, (for he schawis, it already to be confermit be God: in sa far, as he ascendit be Reuelatione) bot that he mycht haue anc testimoniall of the haly Spirit, and Apostles, that was thare, to mak it manifest to the world, that it was na uther thing that he teachit in Antiochia, bot that the haly Spirit and the rest of the Apostles, had approuit be thare testimoniall, be the quibik, gif that Pauls aduersours had objectit efterwart, circumcisi- one to haue bene necessare to the Gentiles: thar beleit, be rea- lone thay mycht haue said againe, that the Apostles had swa teachit in Jerusalem, that this testimoniall of the Kirk of Je- rusalem, quibik was in sundrie places deuulgate, mycht haue conuictit thaim of faller. And be the same testimoniall, that thay quha beleit, could haue na dout of thare Saluatione, suppose thay had not bene circumcisit, cōsidering in the Apo- stles Epistle is contenit, the decrete of the haly Spirit, in the quibik is decreit, that the Yoke of the Law, be nocht put vpon thaim that beleit in Christ. And therefore it was send to Antiochia, be the hand of Judas, callit Barabas, and Silas, to stanch the disputatione, bernix the Iowes and the Gentiles: Quibidder gif circumcisi- one to the Gentiles that beleit, was necessare or nocht: Quharefore be the Scripture, and als be Hieromes sayings, for the causes forsaide, I may iustly con- clude aganis M. Q. Firste Lesson, that Paule went nocht vñ to Jerusalem, to decerne vpon any questione, mouit in the Congregatione. Nor zit to moue any questione, as douting in him self, for he had preachit aganis the fals Teachers, that come fra Jerusalem to Antiochia. That circumcisi- one was nocht necessare to the Gentiles. And therefore the Scripture, of the. 15. Chap. of the Actes, makis na thing for his Firste Lesson, that he gathers tharcon.

Heir followis M. Q.

Second Lesson, collectit of the. 15.

Chap. of the Actes, for Confirmatione
of his Firste Conclusion.

S Secondly, it is to be markit of this Text, that efter that Paule and Barnabas was receauit be the Congregation. The Apostles and Elders onely consentit to dispute, and
decerne

decerne vpon the questione mouit in the Congregatione, betwix the Iowis and the Gentiles. Whareby we ac learnit, that it apertentit to the Apostles and Elders, betwix conuenit together to dispute, reason, & pronounce sentence, of maters brocht in debate, concerning the trew vnderstanding of the worde of God, as the speciall membze of the Congregatione, appoyntit be God, to that office. And thare deliberatione in maters concerning faith, and Religione, & interpretatione of Scriptures, to haue the samyn denominatione, strength & effect, as the hale rest of the membzis of the Congregatione had concurrir tharewith.

M. Iohne Dauidsons answer to
M. N. secund Lesson.

THIS Text foresaid, beavis record that the Apostles, and Elders, conuenit to dispute vpon the mater: bot it sayis nocht, thay onely conuenit to disput. Wharefore this argument is na worthe, the text makis mentione of na others, bot of the Apostles, and Elders that conuenit to dispute, tharefore al others fra the disputacione was secludit. For be the same text in twa diuers places, it may be perspyclie prouin, that thare was far ma at that disputacione, than the apostels, & elders. For betwix Peter & James reasonig, it is wyrtin that the hale multitude held thare peace. And efter that James had schawin his reason, quhy the Gentiles that beleuit sulde nocht be circumcise, it is wyrtin, that it pleasit the Apostles, and the Elders, with all the kirk, to cheis men amangs thaim, and send to Antiochia. Wairtatter he can nocht deny, bot the brethzen at express namit in the Superfcriptione of the Apostles letter, and vnderstand onder this worde (ws) in the wyrtin decrete of the haly Spirit. Wharefore it being verray lyke, that the multitude had bene speakyng before, because the Spirit of God sayis, the multitude held thare peace, efter Peters reasoning, and siclyke the brethzen is mentionat in the decrete, and is lyk to haue reasonit, he can not inferre tharefore, the Apostles and Elders, to haue onelie dispute. And quhowbeit thay had only dispute the mater, as it is nocht lyke, that thay did, for it can nocht be prouin be the text, zit the rest of his lesson, quhilk he sayis he hes learnit, is on ane boddomles ground. For the Scripture foresaid of the 15. Cap. of the Actes, makis na mention, that it apertentit to the Apostles, and Elders to pnuice sentence, in maters brocht in debait, concerning the trew vnderstanding of the worde of God, nor zit that thare deliberatione, in maters

maters. concerning faith, Religion, and interpretatione of the Scriptures should haue the same denominatione, strength, and effect, as the hale rest of the members of the Congregatione, had concurrent charactes, as salbe schawin heirefter, in the Confutatione of the Confirmatione of his Thirde Lesson.

Heir followis M. Q.

Thirde Lesson, collectit of the Text
foresaid, for Confirmatione of his
Conclusion.

Trudly, it is to be notit, that efter Paule and Barnabas, had oppynit and declarit to the Apostles, and Elders, the questione and debait, that rose in the Congregation, betwix the Jewes and the Gentiles: the Jewes being indurit, perswading circumcisiōne to be necessary with Baptisme, the Gentiles, be the contrarie, disdaining the yoke of circumcisiōne, thinking Baptisme onely sufficient. Rise vp Peter, and efter conferring of Scriptures, declarit Baptisme sufficient without circumcisiōne. And als James cytith the Scriptures, to beare witness, and approuit the sayings of Peter, quhilk being done. James in the Name of the rest of the Apostles (because he was Pastor and Bischop of Ierusalem, quhare the Apostles couenit for the tyme) pronouncit sentence, and said, I Judge. Marke gude Reader, Peter and James (to call to remembrance: the testimonies of the Scripture, as witness bearer, of the will and mynde of the Lorde. And the Apostles to occupy the place of the Judge, to the questione mouit in the Congregation. For quhy? The Apostle, James said, nocht, the Scripture Judges, decernis, nor geis sentence, bot he takis the place of the Judge (in the Name of the rest of the Apostles) vpon him self, saying, I Judge.

M. Johne Davidsonis Answer to
M. Q. Thirde Lesson.

Quare. M. Q. heir sayis, that James in the Name of the rest of the Apostles (because he was Bischop of Ierusalem, quhare the apostles was couenit for the tyme)

ryme) pronouncit sentence. I say his sayings hes na ground, and that I tak to proue be diuers reasonis. Firste we may see in the disputatiōe, that Peters reason is, quhy the Gentiles that beleuit sould nocht be circumciseit: for God (sayis he) wald haue thaim hearing the worde of the Euangell, be my mouth, and beleue. And he hes put na difference, betuix vs that is Iowes, and thaim that is Gentiles, in geuing thaim the haly Spirit, and he saith hes purifeit thare hartis. Tharefore now, quhy tempte ze God, to lay ane Jolk on the Disciples neckis. And this last wordis is rehearseit againe, in the Decrete of the haly Spirit, put in writ be the Council, placing this worde burdene, for Jik, quhilk signifis heir baith ane thing. James heirefter, to approue Peters reason, he alledges Amoz the Prophet, and vpon him he groundis his reason, quhy the Gentiles that beleuit sould nocht be circumciseit, making his exhortatiōe to the Congregatione on this maner: saying. Quharefore I think best, that we trouble thaim nocht of the Gentiles, that ar turnit to God, bot that we write to thaim, that thay abstene thaim selues fra filthynes of Idoles, and Fornicatione, and that is wirreit, and fra blude: and of James wordis thare is sum put in the decrete Siclyke.

Than I say, gif this had bene the sentence that James had geuin in the Name of the hale Apostles, as M. A. alledgis. James sailteit to Peter, that maid na mentiōe of his wordis, of the quhilk, the hale Council in the writtin decrete makis mentiōe. And mairatoure, the Council had sailteit to James, that wald nocht write the sentence of the Council, as it was pronouncit be him, gif he pronouncit the sentence in the Name of the hale Apostles: for in the writtin decrete of the hale Council, thare is mekle left out, that James spak in his exhortatiōe, quhilk M. A. callis James sentence: Bot thare was na sic variance amangs thaim. Quharefore in the decrete of the Council, nother Peters nor James sayings is followit, bot the effect of baith thare sayings (as members of the council, geuing thare reasonis as vthers did, in the disputatiōe that was thare) was concludit: saying, it hes pleisit the haly gaisit and vs. &c. To lay na vther burdene vpon zow, as Peter sayis. Bot that ze abstene zour selues fra filthynes of Idoles, and Fornicatione, and that is wirreit and, from blude, as James sayis.

Secondly, that James gaue sentence in this Council, it can nocht be prouin be this worde Indigo in Latine, for the Breik terme () of the originall Text, it sig-

The Confutations of M. D. Ken.

nikeis nocht onely Iudico, bot arbitror, cenſeo.

Wharefore Erasmus, and Sanctes Dagninus men, weil ſene baith in the three languagis, interpretis the Greik terme

) be the Latine Verbe cenſeo, quhilk properlie is nocht to Iudge, or to giue ſentence, bot to think to be gude, or beſt. Maratoure Irenens in the 12. Chap. of his third buke readis this place of Scripture on this maner. Propterea ego ſeſſum me Iudico. Eiking to this verbe,

Quhilk wordis reſtrykis the ſignificatione of this verbe to ane ſpeciall man, forſamekle as he ſpak at that tyme, bot for him ſelf. For inſafar he readis, ſecundum me, he ſchawis that James was nocht ſa arrogant, and Lordlie ouer his byerthen, as that he take on him to pronunce ſentence in the name of the reſt, or that he walde haue al vthers addicte to his ſayings in the counsell. Bot ſhawing his Iudgement be it ſelf, quhat he thoche beſt to be done, according to the Scriptures in the controuerſie, proponit before thaim: he leauis place to all vthers that was thare preſent, quhat thay thoche beſt to be done in the mater. For it is nocht lyke, that James wald haue bene ſa raſche, as to haue geuin ſentence, quhill his reaſone firſt had bene hard, & apperit be the counsell, or that he walde haue ſaid, I Iudge, bot we Iudge, giue he gaue the ſentence in the name of the reſt, for thay had all, bot ane commiſſione of God.

As to the cauſe, quharefore he alledgis James ſulde haue tane vpon him to pronunce ſentence, in the name of the reſt of the Apoſtles: becauſe he was Biſchope of Ieruſalem. This cauſe ſoundis verray neir, to the ambitione of the Papiſtrie, quhill J beleue na godlie man wyl think to haue bene amangis the Apoſtles. For in lykewaiſis, Paule mycht haue ſaid, that he was, Apoſtle, and Biſchope conſtitute be God, to the hale Gentiles, of the hale warlde, and to thay Gentiles, quha had the gouernement of Ieruſalem, at that tyme, that he ſulde haue pronuncit ſentence, in maters perteyning to thaim, to quhome he was Apoſtle. And Peter alſwa mycht haue ſaid, that he ſulde haue pronuncit ſentence, becauſe he was cheif Apoſtle (as M. D. ſtylis him) quhill was mair than to be biſchope of ane toun, and alſwa Peter was Apoſtle to all the circumciſit, nocht onely in Ieruſalem, bot throuchoir the hale warlde: quhill was ane greater thing to be, than to haue bene Biſchope of ane Citie of Ieruſalem, vpon the quhilk Peter, and Paule was alſwa conſtitute Apoſtles: becauſe thay war conſtitute be God, Apoſtles, baith of Jew and Gentile.

Gal. 2. but James was chosin be the Apostles, Byschope of Jerusalem: as testifies Hierome in the Prologe of the Ecclesiasticall wyritars: and that, as Egesippus wyttis lais Hierome. Quharefore it hes na appearance, that he, quha was chosin be the Apostles, walde take on him in thare presence, as ane Byschope to prunce sentence, quhilk is the office of the heast powar. And beysde this, quic James was not Byschope of Jerusalem, at the tyme of this counsell, bot was chosin efter the Counsell: the cause quharefore M. D. alleidis him to pronounce sentence, is fals. Quarratroure I say (wich ydone of Hierome and Egesippus his autor) it is nocht lyke, that any of the Apostles, quha was chosin be Christ to be preachers to the hale warlde, that thay walde additt thaim self (bot quic it war for ane schorte tyme, to ony special Birk) or fellow thare Master Christis command: quha commandit nocht Peter to be Byschope of Rome, nor Paule Byschope of Antiochia, nor yet commandit he, the Apostles to make James Byschope of Jerusalem; to haue autoritie amangis thaim be reason of the place that he occupie: bot he gaue thaim all ane comen charge, saying, pas in to the hale world, & preache the Euangel to euery creature. Marke 16. Quharefore it is nocht weil inferit that James gaue sentence, because he was Byschope of Jerusalem, suppoise he had said as the vulgare translation bearis, I iudge.

And hylde, this cause quharefore M. D. alleidis, that James sulde haue pronuncit sentence, is of na effect: for it sawris of twa vngodlie thinge, first of Papistrie, for the principall thing, the Paip hes, for his vsurpit autoritie of Iudgement, and sentence geuing ouer the hale warlde: is, because he is byschop of ane toun callit Rome, and successour vnto Peter, noine iustus. Secoundlie, it senoris of ambitione, quic thay regardit ony of the apostles an angis thaim self, be reason of the place thay war chosin to, and that ambitione was crouppin in amangs thaim, quhilk I beleue na man will saye.

For hie, quic this wordis of James had bene the sentence, geuin in the name of the iell of the counsell, quare he sayis, I Iudge recht to trouble the brether, bot wreit to thaim, to absene thaim self. ac. this wordis (bot wreit to thaim) had bene in pectin to haue bene put in the myddis of ane sentence. And quic he will say, that the sentence follow is this wordis (bot wreit to thaim). Than I say, that the sentence (as he callis it) that James gaue, and the decreit that was wyttin in the Counsell to the Gentiles of Antiochia aggreis nocht, as ony Man maye see, quhilk ware ane greate Inconuenient.

The Consultation of M. M. Ker.

Quharefore be this reasonis I conclude, that nother James (because he was Bischope of Ierusalem) pronouncit sentence, in the Name of the rest of the Apostles: nor yet inferris he weill of this place, that the Scriptures was nocht Judge: bot that the Apostles was Judge. As salbe schawin plainly heirefter, in the Consultatione of his Confirmatione, that James gaue sentence (as he alledgis) quhilk heirefter followis. &c.

His followis M. M.

Confirmatione, of his Thirde Lesson.

AND to the effect, that thow sall maie cleirly perceave the Apostles, till occupy the place of ane Judge, to the interpretatione of the worde of God, and the Scripture to be as witnes beare, of the will and mynde of the Lorde. Quhare by the Apostles tunk instructione. Thow sal mark the sentence put in writ, and send away with Paule and Barnabas, and sum vther of the rest of the Congregatione, saying thir wordis.

It hes pleasit the haly Gaist and vs, to put na vther burdene vpon zow, bot till abstene fra filthynes of Idoles, and blude, it that is wirreit, and fornicatione, fra the quhilk; ze keeping zow, ze do weill: and weill fair ze.

Marke gude Reader, the wordis of the sentence: saying, it hes pleasit the haly Gaist and vs, as the Scripture wald say, and vs, as Judges appointit be God, to decerne the rycht vnderstanding of Gods worde fra the wrang. Als it may be notit, that thare is na testimonie of the Scripture, put in the sentence: be the quhilk, it may be perceavit, the Judgement ouly referrit to the Apostles, and the Scripture na wayis to occupy the place of ane Judge, toward the iterpretatione of the Scriptures.

M. Iohne Davidsons Answer.

AS Bairne may Judge on this interpretatione of M. M. that ither he speakis effecttionarly, that grounds his argument sa weakly, to proue the Apostles to be Judges, or els he hes nocht vnderstand his Text, that he reasonis vpon. For quhare he sayis, mark gude Reader, the wordis of the sentence: saying, It hes pleasit the haly Gaist and vs, as the scripture wald say, and vs as Judges appointit be God,

be God, to decerne the ryght vnderstanding of the Scripture, fra the wrang. This maner of interpretatione, the haly world may see, that it is na worth: for in it, there is manifest wrang done to the haly Spirit, in sa far as M. D. sa slychely ouerleis him (quhom it hes pleasit the Apostles, the Elders, and Brethren, to put principall, and firste, as the onely trew Judge in the decreete) and geuis onely the dignitie of Judgement, and presidencie to the Apostles, quhilk thay wald neuer haue tane on thaim selues. And marraour, I mervell quhow he hes dreamit this interpretatione, and vs as Judges: considering there is na mentione maid of Judgement, before this wordis, nor behinde. Except that James sayis I think best, quhilk I haue sufficiently schawin before, that this wordis meanit of na Judgement geuing.

Secondly, vnder this worde (vs) is contentit nocht onely the Apostles, bot alsua the Elders and Brethren, as may be easylie perceauit be the letter writtin in the Council of the haly Spirit, be the Apostles. For the Inscriptione of the letter contentis the Apostles, Elders, and Brethren, quhilk he hes pretermittit in his tractate, that he mycht interpret this terme (vs) as he pleasit, quhilk he could not haue done, and he had lukt to the Supercriptione of the letter. Quhareby we may clerly see, that it is the Scriptures, quhilk geuis the ryght vnderstanding of the difficill places of the Scripture, and the discretione betuix the ryght vnderstanding of thaim, and the wrang, for the quhilk there is ony controuersie, for the supercriptione of this letter of the Council, geuis to thaim that luktis on this mater, the ryght interpretatione of this worde (vs). And alsua discretione betuix the ryght vnderstanding heirof, and the wrang, without the quhilk, na waridly Treasure could interpret it, nor zit could thay decerne, quidder M. D. hes interpret it ryght or wrang. And therefore I haue put in vnt the Epistle of the Council, that all men that hes ony Judgement, may perspicely see, quhow M. D. hes cloikit the mater, gif he hes pretermittit the Supercriptione of the Apostles Epistle, of set purpose: and gif he hes done it of ignorance, I haue put the same Epistle in writ, that the world may haue petie of his ignorance, and be war in tymes cumming, that thay be not dissauit be his writings. And alsua that the world may see, quhom this worde (vs) rehearss, and to quhom it hes respect.

The Confutation of M. A. Ken.

The Superfcriptione of the Councels Epistle.

The Apostles and the Elders, and the Brethren, to the Brethren of the Gentiles,
of Antiochia, Syria, and Celicia,
Greeting. &c.

The Narratione of the Councels Epistle.

If Disamekle as we haue harde that certane, quha departit fra vs, hes trouelit zow with wordis, and combiect zour myndis, sayung, ze man be circumcised and keip the law, to quhom we gaue na command: It semit to vs tharefore gude quhen we com together with aue accorde to send chosin men on to zow, with our belouit Barnabas and Paule, men quha hes Jeoperdit thare lyues for the name of our Lord Iesus Chryste, we haue send tharefore Judas and Syllas, quhilk sall also tell zow, the same thyngis be mouth.

The decrete of this Councell, and conclusionone of the Epistle.

For it hes pleast the haly Gaist, and vs, to put na beherburden on zow, than this necessare thingis: that ze abstene fra fylthines of Idols, and blude, it that is wyrcrit, and Fornicatione, fra the quhilkis ze keippung zow, ze do weill: and weill fair ze.

Whit it may be planetic sene, that this worde (ws) hes not onely respect to the Apostles, bot allowa to the Elders, & Brethren cōtēnt in the superfcriptione of the letter. And tharefore this worde (ws) in the decrete, is als mekle to say, as the Apostles, Elders, and brethren. Quharefore it is cuill interprete, and ws, as Judges: quhilk he referis onely befor, to the Apostles. Bot it happinit weill, that he was not all hale blynde that happinit on the Apostles, quha is put in the first part of the Superfcriptione, and neglecit nocht the hale members of the Councell. Bot it is nocht maruell that he ouersaw the Elders, and Brethren, that was vnderstande vnder this worde (ws) and last in the Superfcriptione of the councels letter: considering he ouer saw the haly Spirit, for his awint anantage

anantage, quha is president of the Councell. Quhilk come (as I thinke) bot of ane kyndlie kirkmānis head, quha walde nother haue the haly Spirit, quha knawis all, nor zit the Elders, and Brethren, quha knawis part, vnderstanding, that ony thing sulde be done in Councils, bot be the Apostles, to quhom M. A. and his cheif Pastours, haldis thaim self successors, that thay may ryng ouer all mēis conscience onely, as thay please. Therefore all men that consideris the ordoure of this councell, may clerelie see, that he hes ouersene him self, in the expositione of this terme (ws) for vnder this terme (ws) is comprehendit, the Apostles, Elders, and Brethren. Vnder the quhilk nammis is comprehendit the hale Congregatione of Christ Iesus Kirk. For thare is na gude trew Christiane mā, bot he is other ane Apostle, or ane Eldere, or ane brother, and name of this ordours of men, sulde be secludit fra generall, prouinciall, or synodale councils. Swa thay be qualifit tharefor, suppose thay war nocht admittit in the papistrie.

Thridlie, quha pleasit lay the Text of this Scripture together, and his glose, I beleue thare sulde found na man, bot he sall bald him war nor blynd, and he see nocht, quhow M. A. is maruallouslie wanderit be the way in this mater: for quhat affirmie hes this text, it hes pleasit the haly Spirit & ws. to put na uther burdene on 3ow bot to abstene fra filthines of Idols, and it that is wyrcit, and Fornicatione: and this his glose, it hes pleasit the haly Spirit & ws, as iudges appoyntit be God to decerne the rycht vnderstanding of Gods word fra the wrāg. This text and glose, is lyke the vulgare interrogatiōne, and the deif mannis answer, that is commonlie rehearsit, quhen twa thingis is alleggit to haue agreeance together that hes name. Quhow mony myle to Montrois? A. ane poikil of plommes. Siclyke ze may se, quhow vncrestelie he makis be his secunde Notatiōe, the iudgement to be referrit onely to the Apostles, and the Scripture na wayis to occupie the place of ane iudge. Lat ony man consider that please, this is ane weakie maner of reasoning: thare is na testimōie of the Scripture, put in the sentence, ergo the iudgement is onely referrit to the Apostles. For giue he wyl haue the iudgemēt referrit to thaim, that is put in the sentene (as he callis it) the iudgement sall nocht onely be referrit to the Apostles, bot to the haly Spirit, as principall president, and iudge of the Councell, and to the Elders and brethren, quha is put als weill in the sentence, as the Apostles, & contentit vnder this worde (ws) in the decreete: Quharefore the Iugement is nocht to be referrit to the Apost:

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les, yea, I will say mair, that the Apostles hes na mair ado to be Judges in this mater, nor thay haue to be Judges ouer the hale Scripture: for this decreete is nocht to be clesmit, as the decreete of man, bot as the decreete of the haly Spirit, quha with his word hes Judgit, that the Gentiles that be leuis, is exemit fra the Law of Moyses, and nocht the Apostles: for quhowbeit the Apostles, Elders, and Brethren, is namit in the decreete, zit the decreete is nocht to be callit thare decreete, bot the haly Spirites: And quhowbeit it be callit the decreete of the Apostles, it is bot efter the Judgement of the world, and efter the comone maner of speaking of the Scripture, because the world Judges be the thing that it seis, and hearis. And therefore quhen men hearis the Apostles, Elders, and Brethren, adioynit with the haly Spirit, in the making of this decreete, because the haly Spirit is nocht corporall, nor visible, that thay may see him, and haue communicatioun with him visibly: thay haue g thare communicatioun with the Apostles, Elders, and Brethren, quha was corporal and visible men, lyke vnto thaim self, appointit be God to reule and teach his Kirk (as his instrumentis, quhareby he furth settis his Lawis, decretis, and Judgements, to the world: quhilk mouit Paule to call him self Gods labourare: not that he wiocht sic things be his awin strength, or be ony vertew of his awin t him, mair nor the deade instrumentis workis with worldly craftis men: bot be his grace and power. 1. Cor. 3.) thay call the decretis of the haly Spirit, the decretis of his Ministers, as Paule callis the Law of God, the law of Moyses: and that efter ane familiare maner of speach, vsit in the worde of God: quhilk communicatis and attributis vnto men that thing, quhilk appertenis onely to God: as Paule callis him self, Father of the Corinthianis. 1. Cor. 4. be the Euangell. Quhowbeit God is all our onely Father, barth of body and Saule: zit as he communicatis the dignitie of ane carnall Fatherhead to men. Siclyke, suppose God be onely our spiritual Father, zit th: Scriptures attributis the spiritual fatherhead to mē, be quhom the worde & Sacramētis is distribuit to vs, be the quhilk we ar regeneratit. And cōforme to this: Hierome sayis, that thare is many thingis spoken of in the Scripture, conforme to the opinioun of the tyme, that thay thingis is done: and nocht according to that, quhilk the veritie contentit. Hierome in Jeremi. 28. et in Mach. Cap. 14. as the Virgine Marie said to hir Sonne Iesus Chric of Ioseph, behauld thy Father, and I murning socht the. Luk. 2. Allwa the wonderfull Actes that was done in the primitive Kirk,

Birk, be the haly Spirit, and the Name of Christe Iesus, thay ar callit the Actes of the Apostles, quhilk was done be God, and be men, as his instrumentis. Quharefore as thay Actes that was done be God, was attribute to men, selyke this decreete, is callit the decreete of the Apostles, because it was put in writ, and maid manifest to the Birk be the Apostles, quhowbeit it was onely the haly Spiritis.

Chairatroue, in sa far as the haly Spirit is put firste in this decreete, he can nocht say, that it was the Apostles decreete, or that thay ar namit heirin as Iudges, without he will attribute to thaim, that appertenis onely to the haly Spirit: or els to say that the decretis of the haly Spirit, is the decretis bairth of God and man, quha will haue na companzone with him, in making of his decretis. And in sa far as, he attributis be the notatioun he makis in the confirmatioun of his Thrid Lessone, and be this sentence or decreete foresaid (call it as he please) the Iudgement onely to the Apostles, he dois great iniurie to the haly Spirit, for quharsumeuir thing he attributis to the Apostles, he sould attribute the same, and mair to the haly Spirit, because he is put in the writtin letter, before the Apostles, to quhom he geuis the hale Iudgement, making na mentioun of the haly Spirit.

Bot happin sum men will ask perthance, quhow can the haly Spirit be ane iudge, in maters of debait concerning Religion, or quhow can he decerne the rycht interpretation of the Scriptures, fra the wrang, in the earth? I answer, it is iure, that the haly Spirit was send to the Apostles in the earth, as Christe Iesus promittit. Iohn. 14. To teach thaim, and the Birk of God, to the end of the world all veritie. And tharefore sen he was, and is ane Doctour of the veritie, send to thaim, and the Birk in earth: quhatueir thay be, that wald tak the Iudgement of his awin doctrine (that is the Scriptures, and the interpretatione of thaim) fra him, or the Iudgement of that thing that is contrare to his doctrine (as he war ane Creature that vnder stude nocht, gif it war rycht or wrang he teachit) or gif thay wald not, grant that he had the properteis conuenient for ane Doctour, as is Iudgement of the mater he teachis, and that he hes, dyrit & delyuerit be his ministers, to the Birk of God, thay wald haue him haldin war nor ane dunn Doctour, quhilk war ane blasphemous thing to be harde.

And gif ony man wil object, because the haly Spirit hes not ane mouth, as man to pronounce sentence, to interpret Scriptures, and to haue communicatioun with men, as earthly

The Confutation of D. M.

Judges hes, he sulde nocht be properlie haldin ane Judge, or ane interpreter of the Scriptures.

I answer that the mouth of the haly Spirit was the Apostles, quha spak nocht the Scriptures, nor decernit na thing of thaim, be thaim self: bot the haly Spirit spake and decernit be thaim. Therefore Christe Iesus said to thaim, it is nocht ze that speakis, bot the Spirit of your Father that speakis in zo w. Mat 16. Siclyke quhen Streuyn held disputatiōne aganis the Libertines and Spretuins (as it writin Acto: 16.) Quhilk could be without exortatiōne, interpretatiōne of the Scriptures, and discretione betur the rycht vnderstanding of thaim fra the wra: ze of this disputatiōne, the scripture attributis na thing to Streuyn, bot to the wisedome and Spirit that spake in hi n. quha was na vther Spirit, bot the Spirit of God: quha spake be his Propheitis, Apostles, and Ministers (as his mouth) before this tyme. And siclyke ay fall spake be his Ministers in the earth (as his mouth) all Godlie maters, and specialie concerning Scriptures to the end of the warlde, according to his promes.

Matratoure, the Scriptures schawis planelie, that the Devils spake on to Christe laying, glue thow castis ws oute of this, send ws in the herd of swyne. Mark. 8. Siclyke thay croit saying, thow is the Sonne of God. Mark. 1. Now thay that wyll grant the Deuill to speak, I wat thay wyll nocht denye speache to the haly Spirit. Quharefore Ien the haly Spirit, be the scriptures is perspylie knawin to be ane doctour in earth, and hes communicatiōne with the warlde, be his Ministers (as be his mouth), and thay hane na Godlie thing, bot be him: Nocht only may I collect, that in this councel of the Apostles, the haly Spirit is the onely speaking Judge, and sentence geuar be his worde: and the Apostles, Elders, and brethren, is bot men, be the quhilk (as Instruments) God the haly Spirit speakis his worde. And siclyke the secunde part of his notatiōne, quhilk he makis on the Text, (as he alleodgis) is verray slyche saying, thare is na Testimonie of the Scripture put in the sentence. Therefore the Scripture na wayis occupis the place of ane Judge. I answer, the haly Spirit is first put in the wyrtin decreete, quha is neuer seperat fra his Scriptures, nor Judgis na vther wayis, nor thay do, nor the Scriptures Judgis na vther wayis nor he dois. And therefore be being in the decreete, quha be the mouth of James, and Peter pronuncie the Scriptures conteynning the sentence (as his mouth) it was nocht neidfull that the Scriptures, his Testimonies, quhilk be
tope

fore was rpyt be Bater & James, sulde haue bene repetit agayne in the decreete. Wairattout and the decreete had bene maid on this manner, it hes pleasit the haly Spirit, & vs: or it hes pleasit the worde of God and vs, it was necessare that the warlde had obeyit the decreete. Therefore it was sufficient, that any of thaim was expymit in the Decrete, and had nocher of thaim bene expymit in the Decrete, it had gottin credit, bot as the Decrete of men. Wherefore be the autoritie of the Scriptures, and reasons foresaid, I conclude, that the Kirk of God, (interpret the Kirk as he pleasit, and geuing him for disputations cause, that is is representit, other be general or particulare counsels, quhow dewlie that euer thay haue bene conuenit) is on na wayis appoyntit Judge be God to decreete, and interpret the rycht vnderstanding of the Scripture fra the wzing, quhen sumeuer questione or debait rysit for the vnderstanding of the same, nor zit na morrall thing. Bot men that hes bene at controuersie for maters of Religione, hes chosin the worde, and Spirit of God to be thare Judges, be thaim to haue the trew interpretatione of the difficle places of the Scripture, and discrecions of the rycht vnderstanding of the same fra the wzing. And als wa pronounciacione of the sentence in thare controuersie, that hes bene at debait for any mater of religione: and thay haue nocht chosin men, to be thare Judges in controuersies, Bot giue it war, for the vsing of the ordinarie means, quhare by all men. quibik was of sound Judgement, mycht persylie see, quhen any men was at controuersie, quhat was the Judgement, and sentencie of the worde & Spirit of God, that God walde haue schawin to the warlde for thaim bair. Because & thay, quibik M. M. halds presuntly the cheif Pastours (quibik he callis the Kirk) war appoyntit Judges be God, to decreete and interpret the rycht vnderstanding of the Scriptures, fra the wzing, throw thare ambitione, and warldly affectionis, the warld sould lye in perpetuall debait and controuersie. For not onely wald thay interpret the Scriptures at thare pleasure, bot als wa decreete the rycht vnderstanding of the Scriptures to be wzing, and the wzing to be rpyt, and pronounce sentence without the word of God (as thare antecessours hes done before, in sundrie maters of Religione) or thay losit any vnce of thare leuings, or any greane of thare vaine honours. And swa leane I my Conclusions, direct contrare for the maist part to M. M. confirmit be Scriptures, Reasons, and Doctors sayings, trewly alledgit (as he alledgit his Conclusions to be) to the Judgement of the godly and indifferent Reader.

The Confutatione of M. M. Ken.

Praying the Almychty God to communicat to him, and to all
thatis quha is of his factiōne, samckle of his wonderful graces,
as he thinkis expedient for thaim, to acknowledge thaim
self, laying all worldly affectionis asyde, and to do
that thing, quhilk is ryght in his syght, quha
is blissit for euer.

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Maister Quintine Kennedeis Epistle, Directit to the Brethren Protestantes.

DE IRLY belouit Freindis and Ryghbours, I am
aduertisit that thare is sum learnit men of your sect, and
opiniōne, quhilk hes promisit Schortly ane confutatione
of the hale Tractiue, quhilk I haue lairly set furth. In fauour
of you, I will do him (quhatsumeuier he be) sum ease and plea-
sour. And to that effect I haue drawin, and collectit the hale
substance and effect of my buik, in lytle boundis. And gif he,
and all the rest, quhilk fauours his sect and opiniōne, will
confute ony part of this breue rehears of our buik, be scripture,
Reasone, and authoritie, conforme to the doctrine of Ancient
Fathers, sic as Hierome, Augustine, Ambrose, Gregore,
Chrysostome, Damascene, Tertuliane, Cypriane, Theophilact,
Origenes, or Irenaeus, or ony of the rest of the Ancient Fa-
thers, being trewly alledgit, and applyit in contrare my pur-
pose. It salbe all alyke as he had confutit all our hale work.
And als I oldeis my self, be this my hand writt, to
renounce my Religion, and subiect my self to your
factiōne: quhilk I rekin na les, nor to renunce
the assurit treuth, and subiect my self to
great Confusiōne and incertitude.

Et.

To

To Maister Quintine Kennedy Commendatore
 Abbote of Croisraguel, M. Iohne Dauidstone
 wishit grace, health, and peace, frome
 God the Father, throw Iesus
 Chryste oure Lorde. &c.



I dout not, bot your lordschip remembers, ze send me ane
 Schozt Tractiue, a lytle before the beginning of the Refor-
 matione of the Religione in the Kirk of this Realme,
 concerning the hale substance, and effect of your lytle buik, quhilk
 is, that the Kirk representit be the generall Councils, deu ely
 conuenit, is (as ze alledge) the onely Iudge appoyntit be God,
 to decerne the rycht vnderstanding of the Scripture, fra the
 wrang, quhen questione is for the vnderstanding of the same,
 to haue bene presentit in that troublus tyme to James
 Beroune Archebischope of Glasgo, our gude Lorde and
 Maister, to haue had his Judgement and mynde of your said
 buik, before that tyme lairly presentit: quhilk for that present
 tyme, we approuit baith to be gude and godly, bot sen syne, I
 finding the Scriptures sa weil oppinnit, be the ordinarie mea-
 nis, quhareby God communicatis vnto men, the vnderstan-
 ding of his Scriptures, that I could nocht be langer of your
 opinione, without I wald haue mantenit, as ane shameles
 man, that thing quhilk had nocher ground of Scripture, gude
 reasone, nor approbatione of the Ancient Doctours. Quhare
 fore, for the brotherly luife I beare to all men in Chryste, and
 for the auld Parisiane kyndnes, that was betuir vs, to bying
 your L. and the people of this Countrie, fra the error and
 blyndnes that this lytle buik of yours, hes haluin zow and
 thairin baith in. Be sundrie Scriptures and reasonis I haue
 trauellit, vsing me heirin, efter the commone maner of Reaso-
 ning, without dyspyte, or reproche, and on the maist gentle
 maner I could, I haue schawin zow, quhow ze haue far ouer-
 sene your self in this buik, of the quhilk, in my hart trewly I
 am soze. Wraying your L. heirfore, gif ze finde the Reasonis
 I bring in aganis yours, to haue euacuat the reasonis of your
 buik in ony sozte: vnderstand my labours not to be, that I
 desyre

The Confutatione of M. D. Ken.

desyre your L. (quha exceedis me far in vnderstanding, and in all kynde of subtille reasoning) to acknowledge your self to be ouertum be me, bot lat the veritie beare away the victorie for vs baith. And be your acknowledginge of thay things, ze haue ouersene in your brik, lat als mony people cum to the lycht of the Euangell, as ze haue haldin fra it, be the same, for God will require thare blude of your handis, and ze perseuer in ane wilfull obstinacie, without knowledge. And gif your conscience dyrtis zow to fauld, and aggre to our sentence, as ze promes in your Bill, heirbefoze writtin, gif any part of zour Tractiue be confutit.

I think nocht that ony man of Christis Religione, luthis for the glorie of your cumming, to the trew Religione teachit vs be Christe, as that ze come for wyrtin, or reasoning of man: For we vnderstand all, that thare can cum na man to Christe Iesus, bot he quhom his Father drawis to him: quha is drawing zow, and all men daylie. And tharefore, as your freind, I wishe zow to subdew your vnderstanding, in the seruice of Christe, and of your cumming, gif it please God, that ze cum to Christe Iesus Religione, we sall attribute na glorie thareof to our self, bot with zow of all our cumming and calling, we sall giue God the glorie and thankis: quha oft tymes suffers ane Isharo or ither, to ring amangis his chosin people, be quhom he may baith declare his Name throuchoout the earth, and exercise his people. And because, he will haue mercy on quhom he will, and quhom he will, he will hardene, Roma. 9. of quhais will na man can giue ane reason. Tharefore tak heed to your self, quhar ze write, that ze be not as ane Isharo halding the people in Egypt of Idolatrie and errorr, fra the trew worshipping of thare God, as he hes appointit in his Law: Bot cry for his mercy and grace (as I sall do with zow) to illuminat your hart with the trew knowledge of his worde, that ze may leane your Religion inuentit be man, and embrace that Religione, quhilk is set furth in the liuely worde of God: quhareby onely ze may cum to the Dore of Saluatione,

And swa fair ze weil, as ze lufe the Lorde Iesus,
and auancement of his Kingdome. At the
Baedagoge of Glasgw, the firste of

Marche, 1562.



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